CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, JANUARY 18, 1845. VOL. XXIV.—NO. 3.

For the Register.

BIBLE THEOSOPHY. NO. XII.

HISTORICAL TRUTH OF THE OLD TESTAMENT.

It has been strongly alleged by the adversaries of the Bible, that the Jews are unknown in all veritable history until after the Madedonian conquests; that the Grecian scholars—Pythagoras, Thales, Plato, and many others—visited foreign countries for the purpose of acquiring knowledge, but none of them went to Judea or Jerusalem; that the Jews had no literature until 'the slaves learned a smattering of it from their Chaldean masters'; that the books, constituting the Old Testament, must be fabrications, produced by Ezra, with his coadjutors, and passed off fraudulently, for genuine and true, while in reality, they were fictitious and false; and that Christians, and Christian documents, are equally unknown in history, until near, or quite the, commencement of the third century of our vulgar era; that the historians of that time—Josephus, Tacitus, Suetonius, Plutarch and others—make no mention of them, and consequently, must have been ignorant of their existence; that, finally, both Judaism and Christianity are totally destitute of historical evidence of their truth. So says Rev. Robert Taylor in his 'Diegesis'; and so says Mr. Abner Kneeland in his 'lectures on the evidences of the Old and New Testaments.'

We shall not attempt to answer these allegations in detail, but confine our remarks to only a few points of consideration.

It is an historical fact, disputed and doubted by none, whether believers or disbelievers, that between one and two hundred years before the Christian era, a translation was made from certain Hebrew documents into the Greek language. This translation is called 'The Septuagint.' And it is yet in existence. Hundreds of copies of it are now in New England. A translation implies originals. And these original Hebrew documents are still extant. There are thousands of them in the United States. They are written in a more ancient dialect than was then the vernacular of the Jews. About the time of the Septuagint translation, two 'Targums'—paraphrases in the Syrian and Chaldaic dialects—were made; one for the use of the Jews in Palestine by Onkelos, and the other for those in Babylon, by Jonathan. These are indisputable facts of history. And what other facts do they imply? Manifestly the following: that the Jews were now a numerous people, scattered over different countries; that they had long possessed a literature containing documents of various character, being, in part, historical, devotional, legislative, ethical, hortatory and prophetical, and which, by change of the vulgar tongue, had now become, in a measure, unintelligible to the common people. Hence the need of the translation and the targums.

These writings, thus translated and paraphrased, bear many evidential marks of truth; of their having been composed by different persons and at different epochs; of their having been called forth by exigences and occasions. The *credibilia* contained in them are obvious and manifold. They recognize the patriarchal state of society and government. And they mention such mountains as Lebanon, Carmel, Hermon and Zion; such rivers as the Euphrates, the Jordan and the river of Egypt; such cities as Jerusalem, Damascus, Nineveh, Babylon and Tadmor; such seas and lakes as the Red sea, the Great sea, the Salt sea, and the sea of Galilee; such nations as the Egyptians, the Chaldeans, the Assyrians, the Idumeans, the Syrians, the Zidonians and Philistines; such deserts and plains as Zin, Engedi, Megiddo and Sharon. These all, surely, are so many geographical, ethnographical and historical marks of credibility. For it is well known that such rivers, mountains, seas, cities and nations, either do, or did exist; and that *a true* account of a nation, located between the mountains of Lebanon and the Red sea, and existing there for the thousand years between 1500 and 500 years B. C. must have recognized them. But the crowning evidence of the essential truth of these documents lies in the fact of the *Jewish nation and character*. There is no deficiency of proof that such a nation did exist at the time of the establishment of the Grecian dynasties in Egypt and Mesopotamia. Disbelievers have no scepticism on this point. Nor do they affect any doubt in regard to *the Jewish character*. This character had then been already formed; it was firmly established; a character strong and peculiar; a character without a parallel in the history of mankind. It was then, essentially, the same that it is now; a character depending upon the force of *educational influences*. The Jews are not a different *race* of men. In physical attributes, they are like other men of the Caucasian race and the Arabian variety. The peculiarity of their character must, therefore, have been the result of the peculiar influences which acted upon them. The cardinal question is this; *how was* the Jewish character formed? Admit the essential truth of those books which constitute the Old Testament, and the question is answered. These writings solve the problem. They assign the cause; they describe the process. And how else can the solution be obtained! Will Mr. Taylor, or Mr. Kneeland, or any other man of the anti-Bible school, assign the cause, and give us an account more probable and satisfactory, than that is, which we have in the Old Hebrew documents? But until this be done, with what face or propriety can they allege that these ancient Jewish writings are fictitious and legendary?

The great point aimed at by the Jewish lawgiver—the man who projected their character, whoever he might be—was *to separate* them, and keep them distinct, from every other people. To effect this object, very restrictive measures were indispensable. And these restrictions would necessarily bear hard upon many of their natural and social inclinations. Against them nature would revolt and be restive. And such is related to have been the fact. We are informed, in these writings, that the people did, for many hundred years, manifest uneasiness under the yoke of their law. This law fenced them off from all other nations. It enjoined no intercourse with them. The people, however, could not be constantly kept within the narrow compass of legal restriction. They sometimes married Gentile wives; introduced and practised Gentile forms of religious worship. All this was perfectly natural. It was requisite that many generations should pass away before customs and laws so restrictive and burdensome could become fixed and perpetual.

These writings purport that the Jewish nation was cradled in Egypt. And the indications of this pupilage are manifest in their history. They had a literature, and this they could have learned in Egypt; and no where else so probably. They had the rite of circumcision. And this was practised in Egypt. It was the distinctive mark of the priesthood and the nobility. Hence the honorable distinction it was regarded as conferring. An uncircumcised man was accounted as a menial; as a dog. The Egyptians worshipped the god, Apis, under the symbol of an ox. Hence the addiction of the Israelites to the idolatry of the golden calves or golden oxen.

It will appear obvious to every candid man, on reflection, that the Jews must have lived together, as a locally compact nation, in order to acquire the peculiarities of their character. Aside from this supposition the thing is unaccountable. And if they once had a country of their own, where was it, if not in Palestine?

We all believe that there were such nations as the Chaldeans; the Medes; the Carthaginians. But on what evidences stands our belief in respect to them which do not equally sustain the truth of there having been such a kingdom as that governed by David, Solomon and their descendants? And if such a kingdom existed at all, it was doubtless essentially such an one as is described in Jewish history.

If you say, 'we admit the fact of the Jewish nation, but we deny their superiority to all other nations. Instead of being better, it was actually worse; and such it is at the present day.' Remember that the Jewish character, remaining the same essentially now as it was two thousand years ago, is to be compared, not with that of modern nations, but with those of antiquity. The Jews then acknowledged and worshipped but *one God;* the Creator of the world. Other nations had various and manifold Deities. They were all polytheists. They usually employed the plural number to designate the 'powers above.' And when they used the singular form, it was usually in a collective sense. By Jupiter they intended the whole family of which he was the head. But the Jews had no polytheism; no dualism; no trinity. Again; their law prohibited the use of images; likenesses; representations, as objects of worship. And they generally obeyed this command and thus escaped the corruption of idolatry. Further; they kept their festivals without excesses and immorality. They feasted and fasted, in great assemblies, soberly, joyfully and orderly. But the festivals of the most enlightened Gentile nations were occasions of sports, riots, intemperance and abominable lust. Moreover; the religion of the Jews was connected with *the morality of life*. It forbad all profanity, disrespect of parents, murder, adultery, theft, false testimony, covetousness and oppression. But among the Gentiles *religion* was one thing, and *good morals*, another. Their gods were propitiated by sacrifices and shrines; not by penitent humiliation and uprightness. Finally; the Jewish institution made more provision for the poor, the stranger, the slave, than was done by any other people. It was made to be a great sin against God, to despise the poor; to oppress the stranger; the slave; to harden the heart against the fatherless and the widow. But where shall we find such religious laws among other nations of the earth? It is hence apparent, that the Jews, in the article of religion, were much in advance of all the rest of mankind. Their religion tolerated no idolatry. It pampered no sensual vice. It made immorality to be a religious transgression; an offence against God. It, moreover, recognized the benevolent distinction between *the Creator* and His *creation*. The creature was not *an emanation* from God but *the work* of His hand. We conclude with one simple question; how has it happened that the fundamental principles of the Jewish religion have survived those of all other ancient religions? That the latter have died out while the former yet live and are embraced by the most enlightened and efficient nations on earth? Whence has it occurred that the devotional poetry of the Hebrews is unrivalled for its excellence in any other literature, either ancient or modern? Why is it that David, Isaiah and Habakkuk, for pathos and beauty of sentiment and expression, have never been surpassed nor even equalled? How is it that their productions are destined to be immortal? There can be but one answer; *they stand essentially on the basis of truth* It is truth alone which is mighty and must prevail. It is an old maxim, 'time corrects all things.' It kills out the false and preserves the true.

S. F.

CAPITAL PUNISHMENT. NO. I.

James I. 15: 'Sin, when it is finished, bringeth forth death.'

The subject of capital punishment has often been discussed by christians, patriots, and philanthropists. It is one of grave importance in relation to its bearing upon the moral condition and the safety of the whole community. Laws, sanguinary, and cruel, unquestionably have a tendency to make men sanguinary and cruel in their temper and conduct. It is no less true or deserving of consideration, that laws without suitable penal sanctions, soon become a dead letter, and are trampled under foot with contempt.

The main question to be considered is, *whether any crime be so great as to deserve* JUSTLY *the penalty of death; or whether, according to the benign principles and spirit of christianity, the penalty of death ought, in all cases, to be abolished?*

The question in this form should first be met, *Whether any crime be so great as to deserve justly the punishment of death?*

I suppose no one will deny, that the penalty of death God has ordained in the constitution of human nature. I do not mean to convey the idea that death, in all cases, is the penalty of *sin*. To the innocent and the good, death is often, if not always a blessing. But it is also the wages of sin. The *vices* are all violations of the laws of the nature which we have received from God. The penalty of these violations, in instances perpetually occurring, is *death*. We need not particularize intemperance only, as incurring this penalty. Gaming and licentiousness are names for many dark paths that lead down to the chambers of death. The dread forms and the blood-stained hand of the executioner are not seen. But escape from the penalty is as hopeless as it can be to the convict immured within the strongest prison, to a large portion of those who enter those dark paths.

Thus God has ordained that violations of the laws of nature shall meet the penalty, in very many instances, of *long, lingering, excruciating* death. Is God unjust in ordaining this dread penalty? Who would dare assert this? Is he even *unkind* in ordaining this penalty? Vain and unwise would be the united remonstrances of the whole human race. This law has been established from the beginning: 'In the day that thou eatest thereof, thou shalt surely die:' thou shalt begin to feel the pain of violating thy Maker's pure and holy law, given to keep thee innocent, and to guard thy life. This very penalty of *death*, with which vice is often punished, is *mercy* to those who take warning. A comparatively few fall sacrifices to their disobedience. The *multitude* are warned of danger, and shun the dark paths, and learn by experience to know that the way of *obedience* is the way of *life* and *peace*. All who are conversant with history, are aware that *ignorance* and disregard of this law of nature, in the human constitution, have kept a very great portion of the human race in a condition little above the creatures void of reason. However severe their penalties, *then*, there is no defect in the laws of nature God has established. They are not to be complained of as unjust or cruel, or even *unkind*. When the divine Lawgiver gave statute laws to his ancient people, he expressly authorized the penalty of *death* for many offences, evidently intending to guard them against the severer penalties of the laws of nature. Take for example, the penalty of death for violating the Sabbath. Unless the penalty was enforced, the Sabbath must be disregarded, and the nation, his own chosen nation, must sink down into ignorance of all religion. He, who only gathered sticks *unnecessarily* on the Sabbath, in wilful contempt of his Maker's law, which was designed to save the whole nation from destruction, may have had no reason to complain. It would seem to us, at the first glance, very hard that an act so trifling should be punished so severely. But if the good of the nation required the severe punishment of a *wilful* act, then the law was not unjust but benevolent.

The case of Cain has been cited to prove the divine clemency. The murderer of his own brother was not permitted to be put to death.—It was enough that *he* should be punished as a fugitive and a vagabond in the earth. But let it be remembered that Cain had no knowledge, at the time he committed the crime, of a law inflicting the penalty of death. He acted from the impulse of envy against his brother, because *he* obtained the preference in presenting to God his offering. This case clearly proves, that, in a state of nature, reason and natural affection are not sufficient to restrain men from the most cruel acts. It would evidently have been *unjust* had the divine Being caused or allowed Cain to suffer death for an act which no positive law known to him forbade. But the situation of those who lived after the law forbidding murder was revealed, was entirely different from that of Cain. Cain was in the condition of those, who, 'having no law, are a law unto themselves.' With reason and the natural affections uncultivated, they are mere creatures of passion and impulse. Furthermore, if Cain had been put to death, for his crime, few or none of the family existed at that time to be benefited by such an example of punishment. This case of thd divine lenity towards Cain, is a beautiful illustration of clemency towards those who sin *without law*, or who commit extremely heinous acts in ignorance of their nature. But it really has no connexion with the question, whether the penalty of death ought not to be inflicted on those wilfully guilty of taking life, and apprised of the consequence.

It was a law of Israel, a law of the chosen people of God, that 'whosoever sheddeth man's blood, by man shall his blood be shed:' that is, provided the act was wilfully committed with malice prepense. This law has been supposed to have been a law of *revenge*. *No* penalty, however small, would be justified on that ground. *Revenge* we consider as synonimous with madness and cruelty. Justice is *right, equality*.—When public, it is for the benefit of many. The criminal suffers justly. The community are admonished, and are more secure in the enjoyment of life, liberty and property. The *suffering* of the criminal, whose penalty is no more than *just*, teaches the multitude to remember, more impressively than language could teach them, that the way of the transgressor is hard.

When one, with deliberate and determined malice, without any justifiable cause, has taken the life of another, can he *complain* that the penalty of death is unjust? If not, then the question arises whether the penalty of death would make a better impression on the community than imprisonment or other form of punishment? I am strongly inclined to believe that the punishment of death, which God has ordained, for violation of the laws of nature, in many instances, has more influence than all the appeals of reason and religion, to deter men from vice and sin. When we see sin finished, in some appalling form of death, the way of the transgressor *appears*, as it is, all darkness and delusion. The heedless companion, who bears down to the grave, the fallen victim of the same evil course he is pursuing, must have, and does have, solemn reflections, though often too soon dismissed. Though they do not confess it to the world, must not many be thus taught to shun the evil way and live? If sin against nature did not bring death, would not its dark paths be more thronged than they now are?—It is said that some punishments are a greater terror than is death. To some minds they may be so. But that infinitely wise and good Being who knows our nature, evidently has determined that the penalty of death is necessary for the maintenance of his government, and for the good of the human race.

A CITIZEN.

CORRESPONDENCE OF THE EXECUTIVE COMMITTEE OF THE BENEVOLENT FRATERNITY OF CHURCHES IN THIS CITY WITH THEIR MINISTERS.

We transfer to our columns the whole of the Quarterly Report of this Committee, which will be found to be entirely devoted to one subject of an unusual and of a seriously important character. Our readers will thank us for thus laying before them all the documents relating to the recent resignation of Rev. Mr. Sargent who has been for seven or eight years a devoted and most efficient Minister in the employ of the Committee. Whether the whole transaction which has lately transpired is fully explained by the documents which follow, some of our readers, especially the distant ones, may be inclined to doubt. They certainly will share in the surprise which we ourselves feel, that the same letter addressed by the Committee to both their Ministers should have called forth two such different replies, as those which were received respectively, from Mr. Sargent and Mr. Waterston. We cannot this week, go into any examination or review of the proceedings, and know not that there is any occasion that we should comment upon them at all.

SUNDAY, JAN. 5, 1845.

The Executive Committee beg leave to present the following Quarterly Report:—

The interests of the institution have been diligently studied, and though they have been exposed this quarter to a serious trial, yet the Committee have a good confidence that they have not been materially or greatly prejudiced. As will be seen by the items presented by the Treasurer, the finances thus far have been amply sufficient to meet the current expenses. A few of the branches having fallen short of their assigned quota, unless those that have not paid in their contributions endeavor to exceed or equal the amount appointed, the balance of the year may tell against the Treasury. There can be but little fear, however, of such a result. A few extra expenses have been incurred during the past quarter. Agreeably to a vote at the last meeting of the Board, the Reports then read of the Ministers at Large have been published, and an extra number of the papers containing them were struck off for more general circulation. November 6th, a letter was received from Rev. Mr. Sargent desiring that the money appropriated by a vote of the Executive Committee, to the supply of his pulpit for a certain number of Sabbaths, and which had not already been so expended, amounting to twenty-five dollars might be granted him to defray certain unusual expenses to which he had been subjected. At a meeting of the Committee, held November 7th, it was 'Voted, That Mr. Sargent's request be complied with.' It was also 'Voted, That in consideration of the inconvenices and losses incurred by Mr. Sargent at the late fire in Dover Street, the Treasurer be authorized to present Mr. S. with a hundred dollars in addition to his regular salary.'

During the past quarter an event has occurred of unusual interest, and which has already given rise to much discussion. We refer to the resignation of Mr. Sargent of his office as Minister at Large in connection with the Fraternity. The circumstances relating to this event should be distinctly stated. On Sunday, November 17th, an exchange of pulpits took place between Mr. Sargent and Mr. Parker of West Roxbury. On account of the peculiar position which Mr. Parker sustains to the religious community, this exchange naturally caused much regret and pain to many friends of the Fraternity, who considered its best interests greatly jeoparded. The Executive Committee, learning the feeling which had been excited, and deeming it a matter in itself deserving their attention, held a meeting November 21st, at which, after much deliberation, it was determined that a communication should be addressed to the Ministers at Large, expressive of their views in relation to Mr. Parker, and of the grounds upon which his admittance to the pulpits of the Fraternity ought not to be desired. At a subsequent meeting, held November 22, the draft of such a communication was presented, and after a few slight documents, was accepted and ordered to be sent. This course, for many reasons which seemed weighty to the Committee, presented itself to their thought as preferable to any verbal conferences. The communication was written in the freest and most candid spirit, the farthest removed from anything bordering upon dictation, or movement of heat or displeasure, or desire of controversy. It was not issued as an authoritative edict, from the seat of the directory, precluding all reply and demanding implicit submission, but simply as a friendly statement of the wishes and views of the Committee, fairly and reasonably set forth, and in a tone which, it was thought, would commend itself to the kind consideration of the Ministers. The following is a copy of the communication above referred to:—

'The agreement of the minister of Suffolk Street Chapel to make an exchange with the Rev. Theodore Parker, on the last Sabbath, considered in view of the sources whence the support of the Chapels is derived, and also in reference to the permanency and progressive usefulnesss of the ministry for the poor, has occupied the anxious attention of the Executive Committee, and after careful consideration, they have come unanimously to the conclusion, that no exchange of pulpits with Mr. Parker ought again to be assented to. The Committee have not kept out of sight Mr. Parker's position as an ordained minister of an established religious society in the vicinity, nor his claim to respectful consideration as a man of learning and of irreproachable private life; nor, on the other hand, their own official position, in which relation only they appear in this matter. They are the executive functionaries of a Fraternity of Churches, all the pastors of which, and a vast proportion of their congregations, if not all, believe that the leading views of Mr. Parker are radically erroneous and subversive of the authority of scripture. These Churches apprehend that they are authorized by a legitimate construction of the Old and New Testament to believe, that our Almighty Father has been pleased to manifest himself in the great work of the redemption of mankind, by a miraculous interposition of his grace, in the person, character and life of Christ, and by the prophecies which preceded, and the miracles which attended and followed his presence on the earth. On the other hand, Mr. Parker appears to have gathered from the Scriptures no impressions of the kind, but to have been able to trace through the same periods of time, so much only of truth, as required the simple agency of nature in her common course to bring about, ascribing all appearances or pretensions besides to superstition or imposture.

'The doctrines of these Churches are so opposed to those of Mr. Parker as to be deemed irreconcilable, and to rest on a wholly different basis of assumed truth. It is not surprising therefore that they should have declined to invite Mr. Parker to their pulpits. And since his views have been distinctly avowed, in their whole length and breadth, he has never been called to officiate in any of them with but one exception.

'This same Fraternity of Churches associated themselves under this appellation, for the purpose, solely, of providing, by stated means, for the religious education of the poor, as a distinct class, and instituted the Ministry at Large to carry out their views. How then can it ever be thought consistent with the benevolent design of these Churches, to call Mr. Parker to officiate in the Chapels, when their pastors deem themselves unauthorized to admit him into their own pulpits? If they have fear of injury to their own flocks, shall they be supposed to entertain no dread of consequences to the poor from a like exposure? It cannot be.

'Whenever, therefore, either through the want of vigilance on the part of the Executive Committee, or a temporary absence of discretion on the part of a minister of one of the Chapels, Mr. Parker shall, as a teacher, gain access to the poor through the Chapels, we must believe that as an immediate consequence, the confidence of the Brethren of the Fraternity in the usefulness of this ministry will receive a shock, and that there will be reason to apprehend that the stream of a liberal bounty in many a pious and benevolent bosom, will be diverted into other channels, and our accustomed means of maintaining an institution hitherto so promising and so beneficent be seriously impaired, and perhaps fail altogether. Fears of the sort are at this very moment not without some grounds. For since it has gone abroad that Mr. Parker has been admitted to the pulpit in Suffolk Street Chapel, not a few of the best friends of the institution have expressed themselves much grieved; and judging of others by these, it seems but reasonable to conclude, that if Mr. Parker were again called to minister in one of our Chapels, a very general mistrust of the usefulness of this ministry would prevail.

'The general control of the ministrations of the Chapels rests, by the provisions of the Constitution, in the Executive Committee. With every disposition to leave to the ministers the regulation of their exchanges as their convenience may dictate, there is properly some limit to be put to this discretion; but the exceptions embrace only extreme cases, like that of Mr. Parker, which, taken in connexion with the course of the remarks above, is obviously a very proper exception. Under their responbility, as derived from the Constitution, the Executive Committee will give assurances to the Fraternity, that that gentleman shall not again occupy the pulpit in either of the Chapels, until they are otherwise instructed by some higher authority. As to what is the duty of the Ministers at Large in this regard, it is obviously pointed out by what has been stated to be the duty of the Executive Committee; and familiar as are this Committee with the untiring labors and devotion of heart and life of the actual ministers, they cannot for a moment doubt the readiness of these gentlemen to co-operate hereafter with the Committee and with the Fraternity in any measures they may deem expedient, as bearing on the prosperity of the institution.

'In behalf of the Executive Committee,

J. I. T. COOLIDGE, *Sec'y.*'

Nov. 22d, 1844.

Before this document was sent, however, before any communication, verbal or written, had passed between the Committee and Mr. Sargent, or an intimation of the action of the Committee could have been given, the following letter was received from him, November 23d, resigning his office:—

BOSTON, Nov. 23d, 1844.

To the Executive Committee of the Fraternity of Churches:

GENTLEMEN!—Having understood, with much regret, and from good authority, that my recent exchange with Rev. Mr. Parker has given great offence to several friends of the Ministry at Large, and to yourselves among the rest, and that it is likely to aggravate feelings of disaffection already existing, and being unwilling that any action of mine should longer be the cause of embarrassment to this ministry, I respectfully resign my office.

I am prompted to this course, not only by the sense of duty to yourselves which I entertain under the circumstances, but by the earnest admonition of those friends to this ministry, who have thought and said that I ought no longer to continue this connexion, unless I am willing to pledge myself in this matter of exchanges.—Such a pledge would be, as it seems to me, only embarrassing to all concerned, and might as well exclude the Orthodox and Universalist ministers with whom I have also exchanged.

If the community, or any considerable portion of it are really disposed to identify this action of mine with the Fraternity or their Committee, and thus place the Fraternity in the awkward predicament of seeming to countenance heretical views, then I am very much deceived, as I am very much disappointed; and, still further, if the Faternity, or even a majority of that benevolent association entertain the deliberate opinion, that, by such proceeding of mine, the real and spiritual interests of this ministry are absolutely put in jeopardy, and therefore they will no longer support it, then I ought immediately to retire, and no longer, by remaining, seem to falsify the principles and position of that Fraternity while I cloud its prospects. No. I cannot, I ought not to remain under such circumstances, and, much as I regret that any act of mine should have wounded the feelings of those I respect, I fear that no promises for the future, (even though I could give any other than to do my best for the ministry) would ever restore either the ministry or myself to their favor. You may well suppose, Gentlemen, that I would not intentionally have done anything to cripple or prejudice the great cause to which, for seven years or more, I have given my time and strength, nor can I now perceive that the action so obnoxious in regard to Mr. Parker, has any very threatening aspect towards the real claims of this ministry. But there are those who think differently it seems, and to their wisdom I would fain defer. My only consolation is, under the displeasure of these friends, that I have acted from conscientious motives, though this consideration may not satisfy the wounded feelings which anticipate so many serious consequences from the act in question. I have, therefore, no alternative but to relieve both you and them and myself, by retiring from a position which has now become one of perplexity.

I respectfully ask, therefore, that my disconnection with the ministry may take effect on the first of January next, or as much sooner as your Committee may think best. I mention the first of January, so that meanwhile the Fraternity may have some time to make other arrangements for Suffolk Street Chapel; and let me also assure you, Gentlemen, that, even after my retirement, so long as I may remain resident at the south end, this ministry shall be welcome to such gratuitous aid as I can render; and, as it has ever had my patient efforts and affections, albeit through some indiscretions and obliquities, so it shall ever have, to my dying day, my earnest and heartfelt prayers.

With great respect I am yours, &c.

JOHN T. SARGENT.

The Executive Committee immediately met again, November 25th, at which it was "*Voted*, That the communication already prepared be sent to the Ministers at Large, and that in connexion with it, the Secretary send to Mr. Sargent the following vote, expressing the unwillingness of the Committee to receive his resignation, and their hope that he will withdraw it."

"*Voted*, That the Secretary, in addition to the copy of the paper directed to be sent to the Ministers at Large at the last meeting, make to Mr. Sargent the further communication: That on account of the uneasiness in the minds of some of the friends of the Ministry at Large, on learning that Mr. Parker had officiated at Suffolk Street Chapel the Sabbath before the last, a meeting of the Executive Committee was held on the 21st instant, and the subject fully discussed, and it was concluded that a paper should be drawn up expressive of the views of the Committee, and a copy sent to each of the Ministers; and at an adjourned meeting on the 22d instant, a draft of such document was submitted and adopted. That the Committee cannot but hope that Mr. Sargent will, on perusing this paper, readily acquiesce in the views of the Committee, and be not unwilling to be guided by them, and that he will consent to withdraw his letter of resignation; well knowing that it must be far from desirable to the Committee that he should retire from a ministry, the duties of which he has so long discharged with distinguished credit to himself and advantage to the public. And especially after being assured that it would be a source of pain and deep regret that the particular cause to which the letter relates, should be the occasion of his separation from this good work."

To this the following reply was received from Mr. Sargent, reviewing the communication and renewing his resignation:

BOSTON, Nov. 29, 1844.

To the Executive Committee of the Fraternity of Churches:

GENTLEMEN:—Your communications relating to my exchange with Mr. Parker, and the action you have had thereon, have only confirmed me in the feeling and resolution I expressed in a previous letter, that I ought now to retire from this ministry. It is plain from these communications, that the prejudice against me in consequence of this act is no mere temporary feeling, but a somewhat inexorable disaffection. The conviction is one from which I can no longer escape, that, were I now to remain in this ministry, it could only be by a continued collision with a serious and weighty prejudice, which I could hardly hope to overcome. The sympathy or assistance I should henceforth receive, would be but a matter of constraint or reservation, given grudgingly, in consequence of the past, and thus the soul of my occupation, so far as the hearty good will of my constituents is concerned, would seem to be enervated and eaten out.

There are some persons of so inflexible a prejudice, that they can never believe anything good of him who has once gone counter to their wills, and with such men, it would seem, no act of the offender for the future can atone for the past. The reserve of such individuals would only be as the chilling influence of ice upon my heart. It is high time, therefore, that I should be no longer as a rock of offence in the way of such men's charity, but rather make way, soon, for some one else to come and heal the wounds which I have so unhappily made. I appreciate the great concern you seem to feel for the more faithful and wise discharge of this sacred trust,—"the Ministry at Large." I would honor, as it deserves, that serious conviction of responsibility which you express in your letter, and I trust you will allow me to claim similar consideration for the motives which have ever influenced me, whether in the past or present. I am free to say, I have no more sympathy than yourselves, with many of the prominent and peculiar views of Mr. Parker, but I hold that, as liberal Christians, we stand in a somewhat peculiar position in this matter of Christian fellowship,—a position which, for the sake of consistency, we ought more fully to define, or maintain, or forsake. But I will not follow this argument any further now. Suffice it to say, your letter amounts to a solemn remonstrance against that position. I discern upon your letter, and through every line of it, the most fervent and Christian anxiety, lest through my means, or any other, this ministry should experience default or failure; and, while I share this concern, and while I see and reverence this spirit in your letter, I hope you will allow me respectfully and seriously to consider some of its positions. It is there stated, that "all the pastors of those Churches forming 'the Fraternity,' and a vast proportion of their congregations, if not all, believe that the leading views of Mr. Parker are radically erroneous and subversive of the authority of Scripture." How happens it then, that so many in those congregations are so athirst to hear those very views, and that some one or more of those very *pastors* are said to hold views analogous or identical with these, though not publicly proclaimed, and that some stand ready to exchange with Mr. Parker at any time he pleases, while others, still, are *willing* so to do *if their people will consent*.

Again, "the doctrines of these churches, it is said, are so opposed to those of Mr. Parker, as to be deemed irreconcilable." And so are the doctrines of Brattle Street Church irreconcilable and opposed to those of Dr. Beecher and Mr. Kirk and Dr. Hamilton, and yet the pulpit of Brattle Street Church has been occupied by such ministers, and by some who are *not* ministers, time and again. Once more, the Committee say that, "since the views of Mr Parker have been distinctly avowed, in their whole length and breadth, he has never been called to officiate in any of the pulpits of the Fraternity, with but one exception." (I submit, whether *two* exceptions have not been presented—namely, those of Rev. Mr. Pierpont and Mr. Clarke,) but supposing it only *one*, and then, how singular in this respect, is the parallel between Rev. Mr. Parker's experience and that of Mr. Pierpont. Of the latter, also, it may be said, that, since the decision of a Council, more than three years ago, pronouncing him under censure, "he has never been called to officiate in any of those same pulpits *with but one exception*," (that of Dr. Gannett). So report says, and what are we to argue from this? Surely it is not pretended that Mr. Pierpont is *theologically* a heritic. There must, therefore, be some other reason for the exclusion in his case. Allow me to ask whether the same rule which would exclude Mr. Parker from Suffolk Street Chapel, because he is excluded from the pulpits of your Fraternity, would not also close the door of that Chapel against Mr. Pierpont? If so, and the prejudice of the several pastors in your churches must be the criterion or condition of my fellowship or exchange with others, then I should prefer to vacate a pulpit so constrained. It seems to me the Committee present something like this issue, when they ask—"How can it be thought consistent with the benevolent design of these Churches, to call Mr. Parker to officiate in the Chapels when their pastors deem themselves unauthorised to admit him into their own pulpits?" It is evident, then, from the whole tenor of their letter, that the Committee expect of me a formal pledge of exclusion in regard to Mr. Parker, for they say, finally—"Under their responsibility, as derived from the constitution, the Executive Committee will give assurance to the Fraternity that that gentleman shall not again occupy the pulpit in either of the Chapels until they are otherwise instructed by some higher authority;" and to that higher authority, gentlemen, if it exist in the "Central Board" or the Fraternity at large, I might, perhaps, appeal with something like a belief that no sentence of exclusion with regard to any Unitarian minister would be by them established or confirmed—but I am willing to consider that, as you claim discretionary power, so your decision is sufficiently final and irrevocable.

But I cannot, as it seems to me, with any propriety or consistency, bind myself, in any formal manner, to the assurances or prejudices of other persons. I would much sooner take the pledge in some other form, as thus, that, in future no Unitarian minister, so claiming to be, and no member of the 'Boston Association' shall be admitted to the pulpit in Suffolk street, and this would sufficiently exclude Mr. Parker,—but, beyond this, I can only say, the ministrations of that pulpit ought to be left, as they ever have been, by your liberality, to my own discretion, according as my judgment may reap motives from the future or wisdom from the past.

With great respect I am, Gentlemen, &c.,

JOHN T. SARGENT.

Another meeting of the Committee was held December 5th, to act upon this letter, and a sub-committee appointed to take the matter into consideration, and report a suitable reply. That Committee reported to the next meeting, held December 7th, the following answer, which was accepted, signed, and ordered to be sent.

BOSTON, DEC. 7th, 1844.

Rev Mr. Sargent,—

SIR:—We have received your communication of the 29th ult., renewing the resignation of your office as Minister of Suffolk Street Chapel. We regret that your conceptions of your position and duties as minister of that Chapel differ so widely from our own. From the views heretofore expressed by yourself to the Board, we had reason to anticipate your cheerful acquiescence in the suggestions made in our communication. We regret, also, that the character of your letter of the 29th, is such as to preclude the hope of any different or useful result by any comment or answer we might make to it. We therefore have no alternative but to accept your resignation, which we hereby do, to take effect as you propose, on the first day of January next. Still holding in grateful remembrance, as both we and those we represent have ever done, your services in behalf of this ministry, and tendering to you our sincere wishes for your future usefulness and welfare,—

We remain your friends,

RICHARD SULLIVAN,
THOMAS TARBELL,
J. I. T. COOLIDGE,
H. B. ROGERS,
S. K. LOTHROP.

The Committee deeply regret that aught should have occurred to injure or embarrass the beneficent action of the Fraternity. The Institution was never in so prosperous a condition. The debt with which it had long been encumbered, was removed. The Chapels were established in the favorable regard of the community. A new laborer was added to prosecute its great work of Christian benevolence; and every appearance seemed to promise years of unbroken and unexampled success and prosperity. This event, as unlooked for as it is unhappy, has cast a cloud upon its prospects. The Committee have acted in the matter as in their judgement the best interests of the Fraternity seemed to demand, and in no spirit other than becomes the guardians of a Christian enterprise. They anticipated and desired no such result. They anticipated no such result because they considered what Mr. Sargent had said to some members of the Fraternity, on the occasion of a previous exchange with Mr. Parker, to be an assurance that it should not occur again—and because they knew that the sentiments expressed in their first communication in regard to Mr. Parker, were in accordance with views expressed without dissent, to Mr. Parker himself, by the Ministerial Association, of which Mr. Sargent is a member.* That they desired no such result, the tone of that communication and the vote with which it was accompanied to Mr. Sargent fully declare. They were willing, and would have been pleased to have conferred longer with Mr. Sargent, and to have endeavored to arrive at a conclusion, which should have been mutually acceptable. But the character of his last communication, opening only a wide field of endless discussion, and presenting certain charges to which the Committee did not feel themselves authorized to attempt a reply, seemed to preclude the hope of a different result from the present, and leave them no other alternative than to accept his resignation.

Mr. Sargent's resignation taking place on the first of January, the Committee have secured temporarily the services of Rev. Joseph Harrington, Jr.

The Committee recently received the following paper from Rev. M. Waterston, on the subject of their communication addressed to the ministers at large.

BOSTON, Jan. 3d, 1845.

To the Executive Committee of the Fraternity of Churches.

GENTLEMEN:—Your communication of Nov. 22d, was duly received, and, on reflection, I consider it a duty which I owe to myself, as well as to you, to state my views of the subject upon which you have written. Any measure which interferes with the proper liberty of the pulpit, I believe should be sacredly resisted, and anything like unchristian exclusion should be met with an earnest protest. If I believed that either of these was intended by the Committee I should feel the deepest regret, but I am confident that nothing could be more at variance with the real feelings of the Committee, as it certainly would be with all their former proceedings.

Much is justly said of the Liberty of the Pulpit; but I have never understood that in advocating such liberty, we were thereby bound to open the pulpit door to all persons who might be ready to speak, however crude or pernicious we might consider their views. There is certainly some limit. Who ever thought that all mankind were to be welcomed into our churches, to proclaim their convictions,—however honest? I do not recognize any new feature, at the present time, from what we have always maintained respecting liberality of sentiment and the freedom of the pulpit. I have never understood that the exercise of liberality was to be always tested by willingness to exchange pulpits, but rather by the exercise of candor and justice, in weighing the opinions of those from whom we differ, and in allowing that views which we consider seriously erroneous may be honestly held, and that if those who hold them live a godly life, and are faithful to the highest ides they can obtain, they will be accepted of God. In the step taken by the Committee I do not understand them to have departed from this broad idea.

In regard to the case before us, I feel bound to state in justice to my own convictions, the principle upon which I have acted during the five years of my ministry. I have endeavored to keep my mind ever open to the reception of truth; and by a prayerful study of the scripture, and with the use of such powers as God has given me, I have sought to arrive at just conclusions respecting truth and duty; and I have also sought to look upon all who have come to a different result, with christian kindness and candor. Still (while I would allow to every one freedom of thought) I have a respect for my own convictions; and I believe, as I believe I live, in the great facts and truths recorded in the Gospel of Jesus Christ. When therefore I hear another maintain that the miracles of Jesus are but 'myths and fables;'—that the Saviour himself was frequently 'mistaken;'—that 'the writers of the Gospels might represent him as teaching what he did not teach;'—when it is unqualifiedly asserted that 'the Evangelists have mingled with their story puerile notions, and tales which it is charitable to call absurd;'

Another reason for the resignation of Mr. Sargent, was the fact that the Executive Committee had, at the time of the exchange with Mr. Parker, no knowledge that Mr. Sargent had ever made any such agreement with the Ministerial Association. Mr. Sargent, in his letter of resignation, says, "I mention the first of January, so that meanwhile the Fraternity may have some time to make other arrangements for Suffolk Street Chapel; and let me also assure you, Gentlemen, that, even after my retirement, so long as I may remain resident at the south end, this ministry shall be welcome to such gratuitous aid as I can render; and, as it has ever had my patient efforts and affections, albeit through some indiscretions and obliquities, so it shall ever have, to my dying day, my earnest and heartfelt prayers."

—when a belief in the Lord's Resurrection is distinctly denied;—when the account given in the New Testament of his subsequent history is asserted to be 'impossible;'—and when those who have faith in the Gospel record are spoken of in tones of sarcasm and abuse, I cannot feel that any true view of spiritual liberty should lead us to throw open our own pulpits purposely, that such speculations and assertions may be scattered abroad.

Mr. Parker says, in his publications, 'that he looks upon the Christianity of the Church as a little better than heathenism.' He and his friends would, perhaps, call it persecution, if a similar freedom of speech were used respecting his views. He says that 'genius and talent forsake the rotten walls of the Church, to build up elsewhere the Church of the first-born.' Not satisfied with denying the intended permanency of the Christian rites of Baptism and the Lord's Supper, alluding to those who still revere them he sneeringly exclaims,

'Behold the child by Nature's kindly law,
Pleased with a rattle, tickled with a straw.'

More than once he indignantly rejects the thought of Christ either as Master or a Mediator. The statements of the Evangelists, have, to him, 'but a low degree of historical credibility.' The miracles, by them recorded, are called 'Monstrous prodigies'; and as a philosophical explanation of such prodigies, it is said, 'the Mormonite finds miracles to-day,—will not the same cause, whatever it be, help to explain the visions of Paul, the angels, and the miracles of the New Testament.'

I will not deny that a man has a right to hold such views, however unreasonable they may seem, or that, if he will, by pen and by speech he may proclaim them, and, with a zeal worthy a better cause, seek to make proselytes. But I do not understand that it is the test of an enlarged or enlightened liberality, for those who deem such views untrue and injurious to wish them declared from their pulpits. If one man has a right to hold such views, others certainly have an equal right to reject them, and to reject them freely and fearlessly, as, in their belief, unscriptural and untrue. There may be much display of rhetorical skill, and expressions of great beauty, and evidences of varied research, yet if, either in plain or in poetic diction, the miracles recorded in the Gospels, are declared to be 'fabulous and absurd,' then the sacred volume is represented as irretrievably entangled with misrepresentations and falsehoods; and I should hardly suppose, that it would be considered persecution, if the holder of such opinions should not be urged to proclaim them within what he calls, 'the rotten walls of the Church.' There are some in the community who seem to consider that the independence or sincerity of a Christian Minister is to be doubted, if he does not welcome these doctrines into his pulpit. I believe such a thought can find a home in few breasts, except such as are strangers to the views themselves.

Believing, as I do, that the Christian Revelation is indissolubly connected not only with the character, but with the supernatural works of its Author, and that the miracles of Christ were among the most beautiful and divine mediums by which he expressed his beneficence, and through which he conveyed to the world much of his Spiritual Truth;—seeing, as I do, that these are woven together from the beginning to the end, in harmony with all, and perfecting all, I feel that I could not disever them, if I would, and I would not if I could. And I am free to say that my present feelings are opposed not only to the views themselves, but to taking any active steps (as I feel that I should do by opening my pulpit for them) to have them diffused through the community. I believe them utterly false, and I could not, therefore, as a lover of God and the Truth, seek their promotion.

Very respectfully,
R. C. Waterston.

All which is respectfully submitted for the Committee. J. I. T. Coolidge, *Secretary*.

At a full meeting of the Fraternity, held on Sunday, January 5th, the above report was presented, and the following votes passed with two dissenting voices.

'*Voted*, That this Board entirely approve the proceedings of the Executive Committee in relation to the resignation of Rev. Mr. Sargent'

'*Voted*, That the Report be accepted and printed under the direction of the Executive Committee.'

CHRISTIAN REGISTER.

BOSTON, JANUARY 18, 1845.

We find the following communication from the Rev. J. T. Sargent in the Courier of Wednesday. We know not what notice the Executive Committee of the Fraternity may see fit to take of this communication; but for ourselves we do not see that there was any occasion for this letter, or that the statements made in the Report of the Committee called for a communication written in the spirit which seems to characterize this. This committee merely say in the Report, that 'they considered what Mr. Sargent said to the members of the Fraternity on the occasion of a previous exchange with Mr. Parker to be an assurance that it should not occur again.'—They do not say that this assurance or pledge was distinctly, unequivocally and formally given—but that, 'what was said by Mr. Sargent they considered to be an assurance' and Mr. Sargent admits that he said something—and there may be a difference of impression between them as to what was said, and that difference may be stated without any impeachment of the veracity or consistency of either party. Mr. Sargent might, therefore, have given his impression of what he said or meant to say, without charging the committee with careless or wilful misrepresentation. The committee state their impression, what they considered to have been said, not for the purpose of accusing Mr. Sargent, but simply to explain the basis of their action, and to show that they had no desire to bring about the result of a dissolution of the connection between Mr. Sargent and the Ministry at Large.

For this same purpose, also, as appears from the Report, the Committee make one other statement 'that the sentiments, expressed in their first communication in regard to Mr. Parker, were in accordance with views expressed without dissent to Mr. Parker himself by the Ministerial Association of which Mr. Sargent is a member'—and in a note the Committee state the time of the meeting at which this was done. We presume that the clerical members of the Executive Committee introduced from memory this fact into the report, and if Mr. Sargent will appeal to his memory of '*what* was done at that meeting', he will find, we think, that there is some pertinence in the argument which the Committee base upon it. He will remember, we trust, that while no formal action was had, no vote passed, (the Committee do not say that there was) the gentlemen who took the most active part in the conversation, expressed, not only their dissent from Mr. Parker's views, but their conviction of the deistical character of those views, and that this was not objected to by any member present. He will further recollect, we trust, that at the close of the conversation, it was suggested to Mr. Parker, by one or more of those who had taken an active part in it, whether, in consideration of the entire dissonance of views and the want of sympathy between him and the other members of the Boston Association, he had not better withdraw from it; and that this suggestion was not objected to by himself, or by any member present. Now when an association of ministers, by suggestions made at a general meeting by one or more of their number, and not objected to by any, thus indirectly invite one of their number to withdraw from their body, on the ground of important and essential differences of opinion, it is a fair inference that the members of the association present do not propose to continue exchanges, ministerial intercourse and fellowship with him,—an inference sustained in this case by the fact, that with the exception of Mr. Sargent, no minister of the Boston Association, who was present at that meeting, has since exchanged with Mr. Parker.

There was nothing binding in this action of the Boston Association, nor did any member pledge himself not to exchange with him. We do not understand the Committee to assert this, or anything like this. They simply say, as we understand their report, that the sentiments expressed in their first communication in regard to Mr. Parker, are in accordance with views expressed to Mr. Parker himself by the ministerial association of which Mr. Sargent is a member,—an assertion which seems to us sustained by the facts in the case as stated above; and they say this also, not for the purpose of bringing any accusation against Mr. Sargent, but simply to explain the basis of their action, and to indicate that they did not wish or anticipate a dissolution of the connexion of Mr. Sargent with the Ministry under their charge.

In regard to the other issue made by Mr. Sargent between himself and the Committee, when he says that 'they have resisted all the intercessions and appeals of the congregation in Suffolk Street to have their minister reinstated unconditionally,' while they say in their report, 'they were willing and would have been pleased to have conferred longer with Mr. Sargent, and to have endeavored to arrive at a conclusion, which should have been mutually acceptable,' we have only to say that, as a member of the Committee, we never received any such 'appeals or intercessions,' nor within our knowledge, have any been made or brought before the Com. as a body. The declaration of the Committee in their report was based, we believe, upon the fact, that several members of the Committee had said individually, both to clergymen, and to worshippers at Suffolk Street Chapel, who came inquiring if something could not be done to retain Mr. Sargent, that the Committee would be very glad to have Mr. Sargent withdraw his letters of resignation, and take the whole matter into re-consideration, and they understood that this declaration on the part of members of the Committee had been stated to Mr. Sargent. They felt justified, therefore, we presume, in saying that they were willing and would 'have been pleased to confer longer with Mr. Sargent &c.'

Since reading Mr. Sargent's letter, we have re-read the Report of the Committee, and reviewed, in our own minds, all the proceedings; and from that review, we must say, that we are not conscious ourselves, and we do not perceive in the Report, any evidence that the Committee are 'under the influence of a severe prejudice against' Mr. Sargent. The Committee have essentially differed in opinion from Mr. Sargent, in regard to the proper conduct of a great public charity, of which they were the responsible trustees and guardians, and Mr. Sargent their agent. This difference of opinion has led to a dissolution of the connection between them; and the Committee, we presume, are willing that the public should decide from their action and correspondence, as set forth in their Report whether they are under the influence of a severe prejudice, or whether they have acted in obedience to honest convictions, in a courteous manner, and with feelings of personal respect and kindness towards Mr. Sargent.

TO THE EDITOR OF THE COURIER.

Please give the following remonstrance a place in your paper, and oblige,

Yours, respectfully,
John T. Sargent.

Whereas, the Executive Committee of the 'Fraternity of Churches,' in their fourth quarterly report, just published, have conveyed the impresion, that, after an exchange with Rev. Mr. Parker, some three years ago, I gave something like an assurance or pledge that such an exchange should never again occur, I do hereby declare that nothing I ever said in conversation with any member of that Fraternity or committee could properly bear that construction, and I must respectfully ask of that committee some proof of that whereoff they so affirm. The most I ever said was, touching the question of *expediency* in this matter, that, if I could see it as some do, such an exchange would not occur again, but I abjured *them*, as I do *now*, this whole motive and manner of expediency, as commonly understood, for I think a *right* expediency would require a course directly opposite to that of exclusion in regard to Mr. Parker. I have repeatedly expressed also, my dissent from the peculiar views of Mr. Parker, and have shared the regret which others felt when he has uttered sentiments seeming to strike rudely at the root of what we deem serious and fundamental truths, but I have ever had so much faith in his honesty of heart and goodness of purpose, that I have said also, in this connection, perhaps such offences to the same extent would not again occur. This is all I have said, or the amount of what I have said, and any intimation that I have said more than this, must proceed from a careless or wilful misapprehension of my meaning. There is, as it seems to me, a radical error in the whole action and thought of the executive committee and the argument, which, in this connection they use on the 18th page of their report. They seem to confound a dissent from Mr. Parker's views, with an absolute necessity, or obligation, or promise to exclude him our pulpits in consequence of those views. But this is too Orthodox a corollary for me, and on the page referred to, speaking of my separation from Suffolk Street Chapel, in consequence of my late exchange, they say 'they anticipated no such result, because they knew that the sentiments expressed in their first communication, in regard to Mr. Parker, were in accordance with views expressed, without dissent, to Mr. Parker himself, by the ministerial association of which Mr. Sargent is a member.' And then they add in a note—'*This was done* at a meeting held the 23d of January, 1843, Mr. Parker being present by agreement, and his views and writings being the appointed subject of discussion.' Very well; but *what* was done at that meeting? Will the executive committee or their secretary, who is also a scribe of that 'association,' please turn to their records and tell us whether, on that evening, any formal action was had by which the members of that association, *one*, or *all*, or *any* pledged themselves never to exchange with Mr. Parker? If they *did*, *I* knew nothing of it, and whoever *else* so bound himself, *I* did not What if they did express their dissent from his views at that time, however unanimously,—that was *all* they did, even if they did that. And our dissent from a man's opinions is one thing, our disposition to proscribe or excommunicate him in consequence of those opinions is quite another thing. For my own part, I remember no action of the association, while I was a member, tending absolutely, or by any formality, to exclude Mr. Parker from our fellowship. If I *had* witnessed any such, I should certainly have uttered my remonstrance, however feeble. And now let me say, it is anything but a pleasant office that into which I am likely to be thrown, having laid aside the peaceful duties of this peculiar ministry which I loved, to take up the sharper weapons of a controversy, with those in whose sympathy and counsels I have found so many years of satisfaction; but if truth and necessity call, and especially when reflections are cast upon my veracity or consistency, I must obey the summons, even though it bring me in collision with my dearest friends, and though I have to wrestle at some odds, 'against principalities, against powers.'

Among the painful convictions which I am now called upon to utter, is this: that certain members of the Fraternity, and even some of the committee themselves, are under the influence of a severe prejudice toward me, in consequence of my late exchange—a prejudice which is becoming all the stronger and more intense, in proportion as they realize the embarrassing nature of that position they have now taken before this public, and which is likely to lead to the worst possible representation of my words and actions. They have already given the impression that I was obstinately bent on withdrawing from this ministry, notwithstanding my assurance to them all, that I was willing to live and die in it, on any reasonable conditions. They knew that all I asked was the withdrawal of what seemed to me the peremptory and exclusive paragraph in their letter. They have resisted all the intercessions and appeals of the congregation in Suffolk Street to have their minister reinstated unconditionally. They have consequently seen that congregation scattered, and in a measure disbanded. They have not even thanked me for the offer of gratuitous aid to this ministry; and yet they say in their report, 'They were willing and would have been pleased to have conferred longer with Mr. Sargent, and to have endeavored to arrive at a conclusion which should have been mutually acceptable.' The assertion on the 18th page of their report is not the only one that seems to call in question my consistency. On the previous page, in their last communication to me, they intimate much the same thing, where they say—'From the views heretofore expressed by yourself to the Board, we had reason to anticipate your cheerful acquiescence,' &c.

Now I will ask these gentlemen to specify *what* I ever said to the Board, implying as a solemn pledge that I would never exchange with Mr. Parker again? They have twice in their report, thrown out this implication. It is a serious one, demanding proof, and while I reiterate my denial, I claim of them an answer to these several questions—*When, where, in what words*, and *to whom* did I ever give the assurance, they intimate? I wait their reply; and am, respectfully, &c. J. T. Sargent.

Boston, January 14th, 1845.

TRUTH ACCIDENTALLY SPOKEN.

Now and then we meet with a paragraph in one of the High Church Episcopal Journals which presents in a strong light the inconsistencies of the system therein maintained. The accidental disclosures thus made had much to confirm our faith in our own views. The following most remarkable instance is in point. The theory of the English Church is that her Bishops, and of course, her Archbishops, are the lineal successors of the Apostles, endowed with the ecclesiastical prerogatives, and the ministerial authority of their predecessors. Our opinion on the other hand, is that these prelates are the fortunate winners of certain high prizes, not obtained through any Apostolical agency. Whether the Church theory or our opinion, be more conformed to the fact of the matter, let the following accidental, but most remarkable confession declare. The Banner of the Cross, one of the Puseyite papers of our own country, referring recently to Archbishop Whately's letter upon the Carey ordination at N. York, charges that dignitary with being 'officious, consequential and impertinent.' These certainly are not Apostolic graces. But the Editor proceeds to say further—'really with all our reverence for the *office* to which Dr. Whately *happens, through political influence*, to have been *accidentally elevated*, we could not help laughing, &c.' Nor can we help doing the same.

THE LEVITICAL SACRIFICES, AND THE SACRIFICE OF CHRIST.

NO. III.

[The manuscript of the articles on Sacrifices, of which we published two a few weeks since, got mislaid, which explains to the author the delay in their publication.]

In the midst of the prevalence of sacrifices, (the Hebrews, like the other nations, doubtless observing the same custom,) was the Mosaic dispensation established. They were made a part of that ritual, with certain restrictions and rules, as that they should be clean and unblemished, and offered up on fixed occasions, and for definite purposes; thus guarding them, as far as rules could guard them, from the abominations of the surrounding nations.

Now their reception into the Jewish economy only proves the divine permission or tolerance, in the same way in which our Savior speaks of divorce, which God permitted, because of the hardness of the people's hearts. With equal reason may it be asserted, sacrifices were suffered, were adopted into the temple-rites, because the people were not ready for a purer worship—a worship in spirit and in truth. Can it be supposed, that a mind clearly enlightened with the true knowledge of God, could look on sacrifices and burnt-offerings as a proper method of worship of the Living God, or regard God as pleased with them; instead of simply saying that he was pleased with the dispositions, though imperfect, which prompted them, or sought expression in them; and that he accepted the sacrifice, piously offered, because he accepted the pious dispositions of the offerer? His sacrifices were not burnt-offerings, but 'a broken spirit.' God was pleased with them only as 'the sacrifices of righteousness:' Ps. li. 19.

This is the very light in which the ancient prophets viewed the introduction and observance of sacrifices under the Mosaic dispensation.—They very carefully guarded the Jews against the misconstruction of them. While the tabernacle was standing, they affirmed in Jehovah's name, 'I do not reprove thee for thy sacrifices, or thy burnt-offerings. I take no bullock out of thy house, nor goats out of thy folds. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High. Whoso offereth praise glorifieth me; and to him that ordereth aright his course in life, will I show the salvation of the Lord:' Ps. l.; more explicitly still, by the prophet Micah, vi. 6-8: 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?—Shall I give my first-born for my transgression; the fruit of my body for the sin of my soul?—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' And the same in Isaiah, i. 11-17; that God did not require, as the expression of their penitence, the blood of bullocks, or lambs, or goats, but to 'cease to do evil, and learn to do well.' And yet, again (to mention no more) by the prophet Hosea, vi. 6, as quoted twice also by our Savior, (Matt. ix. 13, and xii. 7) 'I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.'

While there is in the ancient prophets so abundant explanation of the nature of the sacrifices, there is yet more emphatic disparagement of them in the New Testament. 'Beggarly elements' are they called. And in the epistle to the Hebrews, which is so generally received as an epistle to instruct all Christians how to consider the Levitical ritual the type of the service of Christ, in the very face of its particular address 'to the Hebrews,' it is declared that 'the first covenant was not faultless,' showing that its author entertained substantially, the same view of those sacrifices with the prophets of old, and that the ritual dispensation of sacrifices and offerings being given up, as imperfect, and inadequate, and temporary, the true acceptable service should be an obedient mind, not forgetful of the divine precepts, (viii. 7-12.

All these sacrifices were therefore arbitrary, were originally a human choice and ordination arousing out of imperfect conceptions of God. They were adapted in themselves to produce no spiritual effect. They were not a moral means to affect the heart. They wrought no dispositions of love and goodness in the hearts of those who offered them. They were not intended for any such purpose. They had no value themselves in the sight of God. They were at best only arbitrary signs of inward devotedness, or of sense of guilt and ill-desert, but oftener were vain oblations. So far from being adapted, in themselves, to produce good and holy effects on the minds of the Jews, they proved an occasion of greater error; they became, as the apostle declares, a burden too heavy to be borne. For the piety having died out, which first prompted them, and gave them all their significance and value, it was a wearisome and offensive round of ceremony and toil, wearisome to themselves, offensive to God. They were adopted into the Mosaic dispensation because they had become prevalent, and, like other customs to which the Hebrews were attached, could not be shaken off for the hardness of their hearts. But being offered in the form of blameless animals, rather than of human beings, and having assigned to them a ritual meaning as connected with external purification, they served, with other rites, to bind together the Jews into one religious people, until the new dispensation in Christ should be established, and a peculiar people be formed, zealous not of such service, but of good works.

It has been already remarked, (and the language of Doddridge was quoted) that the sacrifices of the Jewish ritual accomplished only an external purification. Once a year were celebrated the peculiar rites of atonement, among which was the sprinkling of the blood of the victims upon the mercy-seat of the inner sanctuary, and upon the altar of the outer. This symbol was of course like the rest merely arbitrary. It was significant, it was designed to be significant, only to men of very imperfect and inadequate knowledge of God. It was not designed to tell them that the Deity of heaven and earth could be appeased, could be reconciled to man, by blood. That misunderstood declaration, 'without the shedding of blood there is no remission,' (Heb. ix. 22) applied not, as most Christians apply it, to denote a universal and eternal principle of God's government, but only to the Jewish customs, nor was designed to be understood in any other way than as an arbitrary sign of penalties remitted, or of restrictions removed. But as in the offerings of the people, there was contained the sentiment of sacredness and worship, the blood of the victims slain was sprinkled upon certain places in the sanctuary to impart to the Jews, as well as their imperfect condition would admit of it, the idea of sacredness in respect to the sanctuary. Behold the blood on the altar! It was the atonement. It was the symbol of atonement; of the harmony into which were brought their external service and the place where it was offered. It was a rite which had in view the uncleanness of the children of Israel, the ceremonial pollution they had imparted to the place of worship. Blood covered it from view, wiped it away. Hence atonement is, in the original, the *covering*.

For the Register.

MEANS OF GRACE.

It has been a subject of frequent and anxious inquiry, why we have not a greater manifestation of the religious sentiment in our denomination; in short, why there is not a revival, where there are elements of the Christian character, and vital principles in our doctrines, calculated to excite and inspire a development of those elements and lead us to a 'belief of the heart unto righteousness' and a 'confession with the mouth unto salvation.' To answer this inquiry, would lead to a very extended consideration of the various 'means of grace,' which are presented to our view. Various as these are, I am inclined to think the most simple, the most effectual are not unfrequently overlooked, perhaps almost neglected. I fear that the feelings are not sufficiently addressed, that the sympathy is not awakened; but I am met by the objection, that the understanding is first to be enlightened—that the usual ministrations addressed to the understanding, work more effectually upon reflection, to the formation of the Christian character, that one closet Christian is worth more than hundreds of revival ones. Now this will do very well, provided you have any evidence of the working of the spirit in the closet. How many, let me ask, in more than one half of our Churches, have during the last year manifested their Christian profession, by acknowledging our Savior before men? I mean under the ordinary means of grace. Let me ask again if the pastor of any Church in our city has any reasonable cause to be satisfied, that the means of Grace he has used, has been productive of that state of the soul which would correspond with the doctrine of Christ, and the requirement of the Gospel? I suppose there are few who have experienced those refreshing seasons which are the true tests of life in the soul, and life in the church; but why is it so? are not souls as precious, is not heaven as desirable now for all men as ever? do we not suppose that the spirit of God is striving among us, and that the light which enlightens is still sending out its beams, but in a dark place? It appears to me that worldliness is crippling the moral sentiment, that the isolated mind and soul has not the inward power to resist the temptations of evil, and therefore, single and alone, it becomes cold and indifferent. I want to see the fire kindled upon the altar of devotion, and the kingdom of Christ establishing its benign and peaceful influences in and over the hearts of men; I want, in short, to see a revival, yes, a revival of pure and undefiled, manifest and active religion among us. I feel that we shall all look in vain for such a demonstration of Christianity, while we depend upon the ordinary means of grace.

What we want, I apprehend, is the assembling of ourselves frequently together, where the countenance can reflect its joy upon others and act upon their hearts. We need to tell each other of our walks with God, and what he has done for our souls—what happiness we have enjoyed, what sorrows experienced. This the soul craves to give it satisfaction and peace, this is the key which opens the heart. Yes, the sympathy imparted, the feelings aroused, the danger felt of delay to secure salvation, the uncertainty of life, the certainty of death and a judgment to come, the necessity of a well founded hope, and a Savior to rest upon; these in the social prayer meeting, freely and frankly expressed, touch the heart, and are the 'means of grace,' too much neglected, but too important to be omitted in any Christian society. Let me see some manifestation of Christianity. My soul longeth for it. Let me see the time of refreshing; I hope it is at hand; God grant that it may soon come. Let us assemble often together and talk of the goodness of our heavenly father. Let us often hold converse with our Savior in company, and 'our hearts will burn within us,' by the way. Let our light shine before men, not be kept under a bushel, not confined to the closet, and we shall soon see the glory of the Lord shining round about us, and thus the Church will be refreshed and replenished with many that shall be saved. W. B.

NEW PUBLICATIONS.

Church and State, or the privileges and duties of an American citizen: a discourse delivered in the First Independent Church on Thanksgiving Day, Dec. 12, 1844, by George W. Burnap. Baltimore: Printed by John D. Toy. 1844, pp. 24.

This is a judicious and sensible discourse, exhibiting with clearness of argument a subject, of great practical moment adapted to the times. Mr. Burnap first refers to the earliest dispensations of the world, 'when Church and State were identical, when the patriarch was at the same time priest and king, and civil obedience was secured by religious veneration.' This was both natural and necessary, when Church and State were alike weak, and neither could stand but by support of the other. But when, after the lapse of ages, Jesus Christ came, the world, that had suffered long and much from the evils of ecclesiastical and civil power combined, was ripe for an entire change. He, the great teacher and reformer, proclaimed a spiritual religion. 'As the *Savior of the world*, he could not be the author of a national religion.' His kingdom could not identify itself with any earthly dominion: for its throne is the soul of man, under every form of government and every state and prospect of mankind.

After a brief exhibition of the evils, various and enormous, which have flowed from union of the Church with the civil government, since the Gospel was published, the preacher adverts to the condition and prospects of our country; finding encouragement and hope even from 'late events'; and concludes with some practical suggestions, which we are happy in quoting, and which we commend, especially in what relates to the duty of '*fidelity to the Constitution*' to some of our moral reformers.

'From the considerations we have now brought into view, we infer, that the first duty of an American citizen is to lend all his energies to the great purpose of educating the masses, intellectually, morally, religiously. By this transforming process, the child of the rudest emigrant shall be prepared in a few years, to enjoy and perpetuate our noble institutions. The school-house and the church, these are the hope of the Republic. Let them rise in every valley, and upon every plain, from the Atlantic to the Rocky Mountains. In them are formed the minds which are to control the destinies of this mighty and growing nation. And let the patriot who is disposed to despond, console the hours of his saddest reflection, with the thought, that the rising millions of his countrymen *are now actually receiving* such an education as was never bestowed on an equal number of the human race, that the simple power of reading, now conferred on all, unlocks to them treasures of wisdom and feeling and thought, embodied in the literature of their mother tongue, such as were denied the sages of antiquity.

And when the Sabbath spreads its stillness over the land, let him consider how many millions of the future arbiters of his country's destiny, are gathered into the house of God, and sitting at the feet of Jesus, there learning to choose the thing that is good, as well as know the thing that is true and right. New hope will be kindled in his bosom. Brighter visions of glory and happiness will rise in the prospects of his country. He will believe that the blood and tears of fifty centuries have not been shed to no purpose, that sages have not thought, nor philanthropists labored, nor martyrs bled in vain, but that all the wise institutions of the past are to pour their mingled streams of blessings upon the heritage of his people. He will thank God, that his eyes behold, his ears hear, and his soul enjoys, what kings and prophets and righteous men desired to see, but died without the sight.

The last duty which I would inculcate upon the American citizen, is fidelity to the constitution. The conjuncture of circumstances, which rendered such a constitution possible, is one which does not occur once in a thousand years. Its formation and actual establishment, is one of the greatest events in the history of mankind. Such an achievement was an epoch in the annals of the world. To compare temporal things with spiritual, it bears the same relation to the political prospects of the race, which the establishment of the nation of Israel in the Holy Land, did to the religious regeneration of mankind. The bond of their union and their national existence, was fidelity to their constitution, the fundamental article of which was, the worship of the one true God. He, who forsook him, and undertook to set up any other altar, was not only an apostate in religion, but a traitor to his country. He was doing what he could, to extinguish the only light of true religion in the world. And how was he to be treated? Let us read. 'If thy brother, the son of thy mother, or thy son, or thy daughter, *or the wife of thy bosom*, or thy friend *which is as thine own soul*, entice thee secretly, saying: Let us go and serve other gods which thou hast not known, thou nor thy fathers,' 'thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die, because he hath thrust thee away from the Lord thy God, which brought thee out of the land of Egypt from the house of bondage. And all Israel shall hear and fear, and do no more any such wickedness as this is, among you.' And why this awful severity against the traitor to the Jewish constitution? Because the world had a stake in it. Because apostasy from the true religion went just so far to destroy the only hope of the religious regeneration of the world.

If all is true, which I have said of the constitution of our government, and its importance to the world, scarcely less is his guilt, who whispers such a thought as the dissolution of the union of these States, even to the wife of his bosom. He is taking the first step to overthrow the ultimate hope of man. 'Thou shalt not consent unto him, nor *hearken* unto him.' He is doing what he can to make abortive the centuries of suffering, through which the human race has passed, and to plunge in anarchy and blood a nation, which through the good providence of God, has escaped from the bondage of Egypt. He says to the loyal subjects of our glorious constitution: Go, serve other gods, which neither we nor our fathers have known. Go, try new experiments in government, which have never been known, or if known, tried only to be execrated and abandoned.

And yet God's people were at length divided. Ten tribes did abandon the religion and the institutions of their fathers, they did forsake Jerusalem and its temple, and build for themselves other altars, in Bethel and in Dan. They set up a golden calf in opposition to the God of Israel. And what was the consequence? Disorder, anarchy, vice, misery, ruin, captivity, utter annihilation; so that their very names has perished from among men. Such would be their fate, I religiously believe, who should attempt to build any other altar, or raise any other standard than that which has floated, for more than half a century, over this land of the free, and borne our name and our honor to the remotest nations of the globe. The sin of the man who should undertake to do this, would stand out in the history of the world with the same prominence of atrocity, as the sin of Jeroboam in the history of God's chosen people, who introduced DIVISION into the sacred tribes, led ten of them away to idolatry and destruction, and therefore his name is consigned to perpetual reproach.'

Conversations on some of the Old Poets. By James Russell Lowell, Cambridge. Published by John Owen. 1845.

This is a beautiful book, beautiful in its typographical execution, beautiful in its thoughts and sentiment. There is much thought in it, much acute and discriminating criticism. There is some extravagance and exaggeration we apprehend, in the estimate Mr. Lowell puts upon some of the old writers brought up in these conversations. They are evidently favorites of his, and the mists of time make them loom up to his reverent and enthusiastic admiration as greater and more gifted men than they really were. In Mr. Lowell's pleasant talk about them, his striking criticisms and beautiful selections, they appear to more advantage, we will not say than they deserve, but more than they ever reflected to our own minds, in our own early reading of some of them.

On the fourteenth page we find the following passage.

'But after all, it is only the music of the verse, and not the mere form of verse itself, that makes the poet's truths more welcome. Music understands all languages, and she interprets between him and his hearers. You see I have been tearing a leaf out of your own book. The truth is, that the world cares very little about the matter. It has become a mercantile world, and, if some murmur of the poet's song creep into the counting-room, it thinks of the Insane Asylum and runs up another column of figures. But when a rude fellow pushes in, and becomes downright abusive in every-day speech, and gives the respectable world the lie without scruple, why then, if the constable be not at hand, a writ of trespass is sued out in Judge Lynch's court! So, too, of the preacher. The world goes to church to be quiet, and takes it amiss to be interrupted in a calculation of the price of cotton by a personal reference to any of its own bosom sins. The world has engaged the preacher to abuse the Scribes and Pharisees, and not to be looking too nicely after its own conscience. The world believes firmly that the whole race of Scribes and Pharisees was dead and buried two thousand years ago, and sees no harm in being a little severe upon their foibles, especially as there are no surviving relatives whose feelings can be set on edge by it. But let us come back to the poets.

The criticism, that unpleasant truths are more palatable delivered in verse than in strait forward prose, we suppose to be correct; but we read the last part of the passage with pain, not because we are annoyed by the fling at our profession, but because we thought Mr. Lowell too noble, just and generous a spirit to make it. It lowers our opinion of him. We had supposed him superior to that passing fashion of the times, which deems it witty and wise to flout at the clergy as time servers and sycophants, prophesying only smooth things to their hearers. It may be that, beneath the disguise of his verse, the poet needs not the moral courage of the preacher, but with all this advantage in his favor, we suspect that a comparison of poetry and pulpits would show that men's bosom sins have been at all times as faithfully exposed and as fearlessly rebuked in the latter as by the former.

We regard Mr. Lowell's book as a valuable contribution to our polite literature, and hope it will do much to revive the study of the old English authors.

FREDRIKA BREMER ON SLAVERY.

Stockholm, 25th August, 1844.

My Dear Mrs. Chapman—Just returned from a tour in one of the northern provinces of my country, (Dalarna, the mother-province of our Liberty,) I hasten to answer your letter from Boston of the 22d February, and am very sorry not to have been capable of answering it before. For that letter and the valuable present that accompanied it, I offer you my sincere thanks. It grieves me indeed not to be able to offer more, and to join in your honorable efforts in a great and sacred cause.

O! readily do I lift my voice and join in the universal chorus which is raised on earth by Christianity, for the Liberty of Man—for the Abolition of Slavery. But when you, dear Mrs. Chapman, desire me to take a solo-part in the great concerto for that Abolition, I shrink back, from the very natural feeling that my voice is not strong, not good enough for such a part, and that this effort is not needed, and cannot add an iota to the benefit of the cause.

It is my firm opinion (and that has been ratified to me by some here residing Americans) that the *principle* of the freedom of man and the injustice of Slavery is fully recognized in the United States; (as it necessarily must be, by every man and nation who possesses common sense and confesses Christianity,) and that the question there now is not, if Slavery be just or justifiable, but 'in what manner and how shall we make Slavery cease?' That is the question. And only he that could show how this liberation can be effected, to the true good of the enslaved as of the slave-holding population in America, would be the true and chief promoter of a cause, for the success of which the great Republic must sigh as for her own moral and spiritual liberation.

If such a light, if such a wisdom was given to me, O! then, believe me, I would not draw back in showing it; in taking my part in the glorious drama of liberation; yes, though I should break my neck in the attempt to break the chain that chains the black man to his brother the white man, and a great and rising nation to the king of darkness! But for more able and powerful hands this glorious work is reserved. It is a work for THE GENIUS OF AMERICA! Out of her own bosom must rise the thought, must spring the word which will give liberty to her enslaved children. And that word—how should America not find it? How can she be untrue to her principal mission in the world! Is not the genius of America called upon to be on earth the missionary of God, to proclaim the freedom of man in the name of the Redeemer! Look at her origin and history!

Spiritual Freedom!—was the watchword of those one hundred Puritans who fled to the desert and planted there the tree of liberty which now shadows over the Republic of the United States, and of which the unbloody laurels were so richly blessed by God.

Political Freedom!—was the banner under which America rose to its national self-control and greatness. *Human Freedom!* spiritual and political freedom *for every soul redeemed by God* is the great truth still left for America to pronounce and to make real in her realm.

Great may be, in the present state of things, the difficulties which prevent the achievement of that great work; still it is the belief of all friends of America here, that her genius will rise superior to all difficulties; that, inspired by the God of freedom and grace, the United States will one day, not far off, unite to break the chains of Slavery and make their enslaved brothers partake of the blessed lot of the free. And then the blessing of the eternal Redeemer will, in tenfold measure, descend on the *then* truly free and glorious Republic of North America.

For the speedy arrival of that day, let me, in my corner, humbly hope and pray, and so at least unite in spirit and heart with you and the noble minds of your people.

Accept dearest Madam, of my hearty good wishes and kind thanks,

Respectfully yours,
Fredrika Bremer.

P. S.—I need hardly say, my dear Madam, that if my letter seems to you good for publication, you may dispose of it as you like. And pray excuse all the sins I may have committed against your language.

RELIGIOUS SUMMARY.

UNITARIANISM IN BATH, ME. We learn that the Unitarians in Bath are desirous of establishing a Society. The Gen. Sec. of the A. U. A. preached there last Sabbath, in the Swedenborgian Church; and the attendance was equal to that in either of the other Churches. It is proposed to have regular preaching there as soon as a place of worship can be procured.

VERMONT BIBLE SOCIETY. By the Thirty Second Annual Report of the Vermont Bible Society it appears, that the number of families in Vermont destitute of the Bible has been considerably diminished.

The receipts during the past year have been $5513,12, and the expenditures $4681,53.

ANDOVER THEOLOGICAL SEMINARY. From the Annual Catalogue it appears that the Students are as follows;—Junior Class, 30—Middle, 18—Senior, 30.

SEAMEN'S AID SOCIETY. The annual meeting of this Society was held at the Tremont Temple, on the forenoon of Tuesday. Reports were read and the usual business transacted. The Transcript gives a good account of the meeting, and says:

Addresses were made by the Rev. Messrs. Taylor, Brooks, Pierpont and Parkman, the Hon. Wm. Sturgis, Mr Fearing, Sheafe and others. The meeting was in all respects an interesting and important one, proving more conclusively than ever the positive utility of the society, in improving the morals, the mind, and the entire well-being of seamen—providing both for the soul's peace and the body's comfort—and in setting to all the nations of the earth an example of what the sailor is capable of being—a true man—noble-hearted, pious and humane, and to whom mankind is indebted for services compared with which the price of his labor is but a poor equivalent.

The Mariner's House was reported to have received the thankful patronage of the sailors, and to have been to many not only a haven of spiritual comfort, but almost 'the very gate of Heaven,' by leading its inmates from time to time to unite like one great family in worship of Him who is the omnipotent Father of the ocean and the land and 'the giver of every good and perfect gift' to all his fallible creatures.

The building now occupied as the Mariner's House is an old and weather-beaten structure, which is to be pulled down in the spring, necessitating the Society to seek another tenement for a 'Home,' or to endeavor to gain funds to to build a new one. Upon this subject, the Hon. Wm. Sturgis made a brief but truly pertinent speech, in the conclusion of which he addressed the President in favor of an immediate subscription for the important object, observing that he would head the list with his own name for one THOUSAND DOLLARS, as soon as it should be presented to him. The Rev. Dr. Parkman, in another eloquent address, expressed his desire to co-operate with Mr. Sturgis in the attainment of the proposed end, remarking that if he was not able to give by thousands, he would by *hundreds*, and that he would exert his 'lips and his legs' in urging others to the same high duty. Thus the work has commenced.

At the suggestion of Mr. Albert Fearing a vote was passed to apply to the Legislature for an act of incorporation for the Seamen's Aid Society.

RELIGION IN MADEIRA. The New York Sun publishes a letter from a correspondent at this Island, under the title, "Persecution in Madeira," in which, if the account be true, we have a sad picture of the jealousy and persecuting temper of Catholicism. The letter under date Nov. 26, 1844, says:—

"We have just had a sort of miniature civil war. Dr. Rally, who has been converting the natives, is the original cause of it. He converted the woman they sentenced to death here not long since. Having been imprisoned for some time, the Doctor was at last liberated, and resumed his habit of preaching to the people in his

of the "Heretics." The Catholic army then proceeded up the mountain to massacre the Protestants; but in passing the foot of the hill they were assailed by the Protestants above who threw down stones and rocks upon them, killing eight soldiers and wounding forty others severely. As soon as the troops could be gathered after their fright and alarm, they opened a deadly fire upon the Protestants, chasing them five miles over the country—taking eighty or ninety prisoners, and killing and wounding several of the unfortunate wretches.

The army marched their prisoners down to the sea coast of Nachico, where they were put on board the Diana 40 gun frigate, and taken thence to Funchai. The vessel of war Don Pedro was left at anchor off Machico to awe the country, but another, the Vouga, which had been dispatched to Lisbon with official accounts of the battle, ran aground and had to return for repairs. The Don Pedro will therefore go to Lisbon. The captives will be sent to Lisbon, I suppose, for trial, some time next week. Dr. Rally, the cause of the disturbance, remains at his house unmolested, which is singular. I don't think they will let him be quiet long. The York Town, American sloop-of-war, was here the other day. We have had a beautiful winter so far. About four hundred people have come here this year for the benefit of their health.

RESTORATION OF THE JEWS. The Messrs. Harper have published in a handsome pamphlet, the discourse of Mr. Noah on the Restoration of the Jews, with a map of the land of Israel. As much curiosity has been excited to read this discourse, a very large edition will no doubt be circulated. It is interresting to know, while referring to this subject, that a meeting has been held at the Hanover Rooms in London, for the purpose of recommending the foundation of a Society to be entitled "The British and Foreign Society for promoting the Restoration of the Jewish Nation to Palestine." It is proposed to accomplish this object by endeavouring to induce the British government to take the Jews in Palestine under their special protection: to negotiate with the Porte for the independence of that country under the protection of England, and the great powers who might concur in the object; and to aid, and to call upon all christendom to aid, in the conveyance of poor Jewish families desirous to return to the land of their fathers, to locate them properly on the land under the direction of skilful agricultural agents, and to provide them with seed, implements of husbandry, and provisions, until they reap the first harvest. Resolutions approving of such a Society were adopted. It is remarkable that this proposition should have been made in England about the same time that Mr. Noah was making a similar proposition here.—*New York Express.*

MORE TROUBLE IN THE EPISCOPAL CHURCH. We find in the Episcopal Recorder, published at Philadelphia, an article headed 'Recent Developements in New York,' in which it is stated that a sort of codspiracy has been discovered amongst some of the members of the General Theological Seminary in this city, the object of which appears to be to render the institution, so far as practicable, subservient to the principles and policy of Rome. It is said that the association has its common seal, with C. U. (Catholic Unity) upon it, its secret meetings, and its correspondence with the Papal authorities in this vicinity. The Recorder notes that the 7th of January (to-morrow) has been appointed for the trial of the offenders by the Faculty, and calls upon the Bishops to meet the solemn responsibilities which such developments devolve upon them as the visitors of the General Theological Seminary of the Church. [N. Y. Tribune.

At the annual meeting of the Liverpool Seamen's Friend Society, on the 25th November, it was stated that libraries had been opened for the spiritual wants of the mariners, and that branch association had been formed in several inland towns.

The North Carolina Annual Conference of the Methodist Episcopal Church have unanimously agreed to the proposed division, by adopting the report of the committee on the subject, embodying resolutions to the effect that the time has come for the ministers of the M. E. Church to refuse to act in union with the North.

THE PRIESTS VICTORIOUS. We apprized our readers at the time, of a quarrel between some of the Roman Catholic Laity of New Orleans and their Bishop, respecting the ownership of the Cathedral; the Bishops in this country, in the name and behalf of the Pope of Rome, claiming the ownership of all church property; and now we have to state that the Priests have triumphed, as they did also in Buffalo, and as they always must. In the above case, the triumph was celebrated by a procession of priests on the Sabbath, and by high mass and Te Deum.

POPERY IN PERSIA. Since the Romanists were expelled from Persia, a few months ago, the King of the French has sent an envoy extraordinary to Teheran for the purpose of procuring their restoration. This expensive and imposing embassy, however, seems to have failed entirely of accomplishing its object. The Russian ambassador has taken decided ground against the claims of the French, and he is 'all powerful in Persia.' [London Record.

SECULAR SUMMARY.

FLOWERS FOR CHILDREN. No. II. This is one of the 'Little Library' published by Francis & Co., and edited by Mrs. Child. This is recommendation enough for it, though we might say a great deal more. We can say at any rate that children love to read it, and that the moral influence is good.

Francis & Co., have also published 'Kate and Lizzie,' by Miss Abbott. Of this we cannot as yet speak well or ill, for we have not had time to read it. It is called one of the 'Library,' and we know no reason for supposing it unworthy of its company.

U. S. SENATOR IN MARYLAND. It appears, by the Baltimore papers that Hon. Reverdy Johnson, has been nominated, as successor of Hon. W. D. Merrick, in the Senate of the U. S. for the next six years, from the 4th of March. Mr. Merrick declines being considered a candidate.

MEXICO. It appears, by late intelligence from Mexico, that Santa Anna is again in trouble. He has, in effect been banished from Mexico; and though at the last dates he was still in arms, with about 8000 men on his side, yet there was scarcely a doubt that his race is run in Mexico.

LIFE OF LIEBNITZ. Gould Kendall & Lincoln have published the 'Life of Godfrey William Von Liebnitz.—By John M. Mackie.' It is on the basis of the German work of Dr. Guhrauer.

UNITED STATES SENATOR. Mr. Choate, one of the Senators in Congress from this State, has declined being considered a candidate for re-election. His term expires on the 4th of March next. It becomes the duty of our Legislature, at the present session, to elect a successor, for six years next succeeding; and pursuant to assignment the House proceeded at 12 o'clock on Wednesday, to ballot for a Senator. The result was as follows:—

The whole number of votes was	
Necessary for a choice	252
Daniel Webster of Marshfield had	127
Marcus Morton of Taunton	186
Leverett Saltonstall of Salem	64
Frederick Robinson of Charlestown	1
Mr. Webster was declared to be elected, and a message was sent to the Sentate to inform that branch of his election.	1

The *New York Evening Post*, in a late article, expresses its opinion of 'immediate annexation,' as follows:

'As to ourselves, our views have been so often expressed, that it is unnecessary to repeat them here. The annexation of Texas *never has been, never will be, never can be made a party question. We said so before the election—we say so now.*

Mr. Folsom, Senator in the N. Y. Legislature from New York city, has already introduced a bill, providing for the *annual registration of the voters of the State.*

THE WHALE FISHERY. The New Bedford Whalemen's Ship List, of this week, publishes their annual statement of the Whale Fishery, including the imports and exports of Oil and Whalebone, average prices, progress of the Fishery, &c. &c.

This table contains matter of much interest to those engaged in the Whale Fishery. From it, we learn that the imports of Sperm Oil, Whale Oil and Whalebone into the United States, from Jan. 1, 1844, to Jan. 1, 1845, in 199 ships and barques, 23 brigs, and 16 schooners and sloops, are 139,594 bbls. sperm, 262,947 do whale oil, and 2,532,445 lbs. bone.

Imports of Sperm and Whale Oil from 1838 to 1845, inclusive.

	Sperm.	Whale.
1838	132,356	226,552
1839	142,536	299,783
1840	137,791	207,908
1841	159,304	207,348
1842	165,637	161,041
1843	166,886	206,727
1844	139,594	262,047

The average price of oil during the year 1844 has been 90 1-2 *a* 90 3-4 cents per gallon for sperm and 36 1-2 *a* 36 2-3 cents per gallon for whale oil Average price of bone 40 cents. 1845—Jan. 1, prices:—Sperm 88 cents; Whale, 31 *a* 34; Whalebone 38 *a* 40 cents.

The quantity of Crude Sperm oil in the country out of the hands of manufacturers, on the 1st of January, 1845, is estimated at 32,992 bbls; and the amount of Crude Whale Oil at 12,950 bbls.

The number of vessels employed in the whale fishery on the 1st of January, 1845, was 643 ships and barques; 35 brigs; 17 schooners and sloops, in all 218,655 tons. In 1844, Jan. 1, the number engaged were 595 ships and barques; 41 brigs; 9 schooners and sloops—tonnage 200,147.

COD FISHERY. The following is a statement of the number of vessels and men employed, together with the amount of tonnage, the number of quintals of fish caught, and the amount of bounty paid, in the District of Plymouth, in the year 1844.

Number of vessels,	78
Amount of tonnage,	6,266
Men employed	698
Quintals of fish,	61,050
Amount of bounty,	$24,100

EQUESTRIAN STATUE OF WASHINGTON.—We learn from the Baltimore American, that Persico, the sculptor, has finished a small model equestrian statue intended to represent the 'Father of his Country' in the act of taking leave at Annapolis after having resigned his commission as Commander-in-chief of the Army of the United States. It is now deposited in one of the Committee rooms in the Capitol at Washington; and its author proposes, if Congress will furnish him with a sum of money sufficient for that purpose, to execute it of colossal size and in bronze, and to place it on the west side of the Capitol grounds.

STATE PRISON AT SING SING. The number of male convicts in the State prison at Sing Sing, on the 1st of December, was 865; of whom 656 were white, and 208 colored. Of these 629 were native born, and 236 foreigners; 21 were under 17 years of age; 152 between 17 and 21; 371 between 21 and 30; 197 between 30 and 40, and 124 above 40. 108 were confined for offenses against the person; 734 against property; 11 for perjury; 1 for breaking jail, and 1 for offenses against nature. [N. Y. Evangelist.

THE IRON TRADE IN EUROPE. The iron trade on the Continent of Europe is rapidly extending. The following are some of the statistics of the business:

Prussia employs in furnaces for the manufacture of pig iron, 8674 workmen, who produce 120,000 tons annually; and 6049 workmen who produce 73,000 tons of bar and plate iron In Bavaria, 1,750 tons of cast and wrought iron are annually produced. In Wirtemburg, 8900; in Baden, 11,750; in Saxony, 12,150, and in the other German States of the Zoll-Verein, of cast iron, 191,156; wrought iron, or works in wrought and cast iron, 187,325 tons. In proportion to the population these quantities are not great, since they only amount to 15 1-2 lbs. for each person throughout the confederation. In France, the proportion is above 22 lbs.; in Belgium, it is about 90 lbs.; and in England, it is as high as 55 to 56 lbs. to each person. [N. Y. Evangelist.

GROSS INJUSTICE. We find in the N. Y. Mirror the following touching incident, illustrating the gross injustice sometimes done to the government creditors by Congress:

David Colenzin was a foreigner who had furnished supplies to our squadron in the Mediteranean. For some cause or other he could not be paid without the intervention of Congress, and he was obliged to come to this country and to Washington for relief. There was no question as to the justness of his claim, but it was posponed on one private bill day and another, and when there would be no quorum, until David's resources at last gave out, and the poor man was thrown into prison for his board bill. In a fit of despondency he committed suicide. *The day after he committed the act*, the House of Representatives took up and passed a bill for his relief, with an additional sum of $500 to pay the expenses of his subsistence while he had been in Washington, as well as those attending his burial!!!

BOSTON HARBOR. It is well known that the sea, during every easterly gale, is making destructive inroads on those outer islands in the harbor, which are composed altogether of diluvial materials. The Great Brewster is much exposed to the action of the waves—and unless the government adopts some *preventive* measures very soon, this great barrier will be removed—washed away—and the ship channel will be filled, and the harbor much injured, perhaps destroyed, so far as relates to large vessels—and the formidable and expensive defences on George's Island will be rendered entirely useless.

We learn from Captain Sturgis that during the two heavy gales of the present month, especially during the one on Friday night last, the inroads upon the Great Brewster were very great and alarming—large sections of the high bluff were undermined and washed away. At the last session of Congress the sum of $40,000 was appropriated for preserving the harbor of Boston—but the bill was vetoed by Mr. Tyler! We trust that during the present session a larger sum than the above will be appropriated for that object—and that the work will be entered upon without unnecessary delay. [Journal.

POWER OF DESTRUCTIVES. The following note was addressed to the editors of the Baltimore American from Morses' telegraphic station, on Saturday.

Experiments by the aid of Morse's Telegraph have been made this afternoon by Mr. Colt, inventor of the Sub-Marine Battery, which have resulted in proving, at the distance of forty miles, (from Baltimore to Washington,) that by igniting gunpowder and other combustible substances, he can blow up a ship with the same celerity and certainty as at only a few miles. Mr. Colt has proposed to the government to permanently fortify any harbor at a cost of not exceeding that of a steamship-of-war, and guarantees its security against the combined fleets of Europe.

NOTICE TO MARINERS. *Harbor of Oporto.* A letter dated Oct. 29th, says: A large company of rich capitalists have just concluded a contract with the government for the improvement of the Bar of Oporto, which it is well known, is always very dangerous, and in many instances impracticable. Two hundred men are already to work to break the rocks and dig shores. It is expected the works will be completed within two years, and then Oporto will offer one of the best and safest harbors in the Atlantic.

Judge Buchan, in charging the Grand Jury at Rochester, made an excellent suggestion as to the evil of betting on elections, viz: That body make a presentment of it as a nuisance, and call on the Legislature to pass severe laws against a practice so demoralizing to the people, and so full of danger to the purity of our institutions.

The official report of the Department of State, shows that the number of foreigners who arrived in this country during the year ending Sept. 30, 1844, was 84,764. Of this number 6440 arrived in Massachusetts; 3649 in Maine; 59762 in New York; 4886 in Pennsylvania; 5096 in Maryland; 3889 in Louisiana; in other States, 1132.

In the New-England States, the whole number of newspapers published is 270. Of this number, 130 are published in Massachusetts, 48 in Maine, 37 in New Hampshire, 28 in Vermont and 14 in Rhode Island.

A gentleman in Georgia has subscribed $1500 towards supplying destitute places in that State with Sabbath school libraries.

JOHN PARKER, Esq. This gentleman died at his residence in this city on the 29th ultimo, at the age of sixty-one. He died without children, and has left a large estate.—The modest and unobtrusive character of Mr. Parker prevented his deeds of kindness and charity from being generally known. His benevolence and philanthropy flowed in a silent stream, fertilising its borders. Upright, affectionate and kind in all the relations which he sustained in life, his loss will be most deeply felt and mourned by those most near to him. After providing in an ample and generous manner for his relatives, both near and distant, Mr. Parker has, by his will, diffused the influence of his wealth through many channels of public and private charity, he has bequeathed $94,000 to the following public institutions, viz: $50,000 to Harvard University—the income to be expended for the support of *talented* and poor students, under direction of the Governor of the State, the Chief Justice of the Supreme Court, and the President of Harvard University for the time being. $10,000 to the Massachusetts General Hospital, for the support of free beds, in addition to the number in the institution on the day of his death. These two legacies are payable at the death of his widow. Mr. Parker has also given,

To the Farm School,	4,000
" " Howard Benevolent Society,	4,000
" " Mass. Temperance Society,	4,000
" " Widow's Society,	5,000
" " Eye and Ear Infirmary,	5,000
" " Asylum for the Blind,	5,000
" " Boston Dispensary,	2,000
" " Natural History Society,	2,000
" " Seaman's Aid Society,	3,000
Making,	$94,000

And besides many private bequests which will gladden the hearts of deserving individuals, he has given to his beloved and respected pastor in Roxbury, $10,000. In doing this he has done wisely. He has given an additional proof of the sound judgment which has ever marked his character.

The Anti-Rent Movements in New York appear to have been paralyzed by the recent arrests of the ringleaders, and the war has been brought to an end. As usual, the greatest scoundrel of the lot has turned traitor. The New York Sun of yesterday says: 'The great Anti-Rent agitator, 'Big Thunder,' alias Dr. Boughton, has turned States' evidence and disclosed all. The Sheriff of Columbia has the names of the Anti-Rent leaders throughout the State, and of their confederates in this city; and we presume that the whole of them have been captured by this time.'

SLAVERY IN KENTUCKY. A Louisville correspondent of the Vermont Chronicle writes: 'I know the real sentiments of most of our leading men, and I believe next year a decided step will be taken to amend the Constitution of Kentucky, with a view to the extirpation of slavery; it is ruining us as a people, impoverishing us as a state, and poisoning our public and private morals.'

MORMONISM. The Springfield (Illinois) correspondent of the St. Louis Republican says: 'It is mentioned here that Wood, who acted as one of Joe Smith's counsel at the time of his death, is endeavoring to prevail on the Prophet's wife to make a full exposure of Mormonism, and to allow him to publish it, and that she has consented so to do.'

During the past year the New York Bible Society has distributed 6973 Bibles and 6908 Testaments. Whole number distributed 160,185, in eighteen languages. During the past year it has paid over to the American Bible Society $3855 for Bibles and Testaments, and $1640 as a donation.

South Carolina dares not imprison colored seamen of foreign countries. Their *laws* only apply to the free states of this Union. The colored freemen of the North seek and find shelter from the prisons of South Carolina, *under the British flag!*

Governor Drew, of Arkansas, was inaugurated on the 9th ult. *Twenty-seven* guns were fired—twenty-six for the states and one for Texas. The governor, in the course of his address, spoke of Texas as a sister state.

HINGHAM BRANCH RAILROAD. This project begins to look probable. We hear that upwards of $20,000 has been subscribed to its stock already, in Hingham alone. It is estimated to cost about $100,000.

☞ The Jail, and House of Correction, in this County, have been without an occupant since the 17th of December.

Lotteries are prohibited in Prussia from the first of January, 1845.

MONDAY, Jan. 6. We omit the doings of the Legislature on Monday, to make room for the following important

MESSAGE.

To the House of Representatives:

In March, 1843, the Legislature of this Commonwealth passed Resolves authorizing the Governor with the advice and consent of the Council, to appoint agents in the city of Charleston, in the State of South Carolina, and New Orleans, in the State of Louisiana, to collect and transmit accurate information as to the number and names of citizens of Massachusetts, who may have been imprisoned in either of those cities without the allegation of any crime; and those resolutions authorised the agent to bring one or more suits in behalf of persons thus imprisoned, at the expense of the Commonwealth.

Under these Resolves, my predecessor appointed two persons successively in the city of New Orleans, and one in the city of Charleston, all of whom declined serving as agents under their appointment.

In March, 1844, an additional resolve was passed, authorising the appointment of agents to reside in the cities above named for the purpose of carrying out the object of the first named resolves. After the adjournment of the Legislature, an agent living in each of those cities was appointed, and commissions were sent to them. They both declined the trust. In compliance with what was deemed to be the intention and direction of the Legislature, that agents should be appointed, I nominated the Hon. Samuel Hoar, of Concord, to the agency in South Carolina, and the Hon. Henry Hubbard, of Pittsfield to the agency in Louisiana. Their nominations having been confirmed by the Council, they were appointed and commissioned accordingly.

In November Mr. Hoar left the Commonwealth and proceeded to Charleston in the discharge of the duties of his agency. On reaching Charleston, he addressed a note to the Governor of the State in respectful terms, informing him of his appointment, and the nature of the duties he had to perform.

How this Agent of the Commonwealth was regarded and treated by the authorities of South Carolina, will be shown by the official proceedings of her Legislature embodied in a report, and a series of resolutions which I have since received from the Governor of the State, and which I herewith transmit to you. I also communicate to you a report from Mr. Hoar, giving an account of his attempt to execute the trust committed to him, and of his treatment by the citizens of Charleston.

In the second section of an act of the Legislature of South Carolina, passed on the 29th day of December, 1835, it is enacted, "That it shall not be lawful for any free negro, or person of color, to come into this State, on board any vessel, as a cook, steward, or mariner, or in other employment on board such vessel; and in case any vessel shall arrive in any port or harbor of this State, from any other State or foreign port, having on board any free negro or person of color, employed on board such vessel, as a cook, steward or mariner, or in any other employment on board such vessel; and in case any vessel shall arrive in any port or harbor of this state, from any other state or foreign port, having on board any free negro, or person of color, employed on board such vessel, as a cook, steward, or mariner, or in any other employment, it shall be the duty of the Sheriff of the District in which such port or harbor is situated, immediately on the arrival of such vessel, to apprehend such free negro or person of color, so arriving contrary to this act, and to confine him or her closely in jail, until such vessel shall be hauled off from the wharf, and ready to proceed to sea. And that when said vessel is ready to sail, the captain of the said vessel shall be bound to carry away the said free negro or person of color, and to pay the expense of his or her commitment."

Under this extraordinary law many of our colored citizens, who have entered the port of Charleston on board our vessels, in the pursuit of a lawful commerce, and complying with all the provisions of the laws of the United States, regulating commerce among the states, have been from time to time seized by the officers of that state, taken from their ships, and confined in their public prisons until their vessels were ready to depart, when they were compelled to pay the expense of their detention. The color of their skin was the only offence which subjected those citizens to a felon's treatment.

The Legislature and people of Massachusetts believe that law of South Carolina to be in direct and palpable violation of that clause of the Constitution of the United States, which declares that "the citizens of each state shall be entitled to all the privileges and immunities of citizens of the several states," and also of that part of the Constitution which confers upon Congress the power "to regulate commerce with foreign nations among the several *states* and with the Indian tribes." With a view to prevent the repetition of these wrongs upon her own citizens, under what she considered the harsh and unconstitutional law of a sister state, Massachusetts wished, in the manner pointed out in the resolves of her Legislature, and which she considered perfectly reapectful to that sister state, to bring the question of the constitutionality of that law before the Supreme Court of the United States, the appointed tribunal of this Union to settle questions of this kind.

The late William Wirt, when he was Attorney-General of the United States, was called upon by the Secretary of State for his opinion of a law of the state of South Carolina, which, in principle and in its essential features, was the same as the present law. In that opinion he said, "*It seems to me that this section of the law of South Carolina is incompatible with the national Constitution and the laws passed under it, and is therefore void.*"

A subject of the British government was imprisoned in Charleston, under this law of South Carolina, and his case was brought before the late learned and distinguished Wm. Johnson, a judge of the Supreme Court of the United States, for his adjudication and decision. Judge Johnson was then a citizen of South Carolina, and a resident of Charleston. He was familiar with this remarkable law, the circumstances under which it was passed, and the reasons urged in its favor by its supporters. No one could charge him, any more than they could Mr. Wirt, with hostility to the domestic institutions of the State.

In a very able and elaborate opinion pronounced in that case, he said, 'but it was not necessary to give this candid expose of the grounds which this law assumes; for it is a subject of positive proof that is altogether irreconcileable with the powers of the general government; that it necessarily compromits the public peace, and tends to embroil us with, if not separate us from, our sister states; in short, that it leads to a dissolution of the Union, and implies a direct attack upon the sovereignty of the United States.' And further, he says—'Upon the whole, I am decidedly of opinion that the third section of the state act now under consideration, is unconstitutional and void, and that every arrest made under it subjects the parties making it to an action of trespass.'

Under a law thus characterised by these eminent jurists, the citizens of Massachusetts have been imprisoned in the jails of South Carolina. To prevent a continuance of this injustice to her unoffending and peaceful citizens, she sought, by the means pointed out in the resolves above referred to, to aid them to bring their case before the common judicial tribunal of the Union, for its decision. For pursuing this course, every step of which has been friendly, constitutional and respectful to the state of South Carolina and her authorities, the Legislature of that state has seen fit to denounce her in no measured terms, and to ascribe to her motives entirely foreign from her real and avowed ones, under which she acted, and to say that 'our agent came there, not as a citizen of the United States, but as the emissary of a foreign government, *hostile to their domestic institutions*, and with the *sole* purpose of subverting their internal police,' and then proceed to pass resolutions expelling that agent from their state.

There is nothing in any part of the proceedings of Massachusetts that can be tortured into the evidence of any such purpose as is unjustly ascribed to them, and the conduct, the character of that agent, who was compelled to leave the state by demonstrations of popular violence in the city of Charleston, was a pledge that he was incapable of interfering with the domestic institutions of [illegible] state. The conduct of the citizens under the circumstances seems to me to have been marked by that prudence, firmness and wisdom which have distinguished his character through life. Who can fail to perceive that this course of South Carolina to sustain and enforce such a law directly leads to what her own eminent jurist, with judicial and prophetic wisdom, declared would be its consequence?

In a report made by a Committee of the House of Representatives of the U. States upon this subject, some two or three years since, the Committee say, 'it seems to be understood that the application of these laws to foreign vessels has of late years been suspended.' If this is the case, what reason can be assigned for this discrimination between the vessels of sister states, coming into their ports under the laws of Congress, regulating commerce among the states, and foreign vessels, coming into the same ports, under the laws regulating commerce with foreign nations? Can it be doubted that if the authorised agent of a foreign government, sent to Charleston to procure the liberation by peaceful and legal means, of a subject imprisoned under this law of South Carolina, had received such treatment as the agent of Massachusetts met with, that government would have been justified, by the usages of nations, in sending a ship of war to seek redress by battering down the walls of the prison that held their injured subject?

In the report adopted by her Legislature, it is said that South Carolina, by entering into the Union, 'yielded the right to keep troops, or ships of war, in time of peace, without the consent of Congress.' Did it not occur to the Legislature of that state, during the progress of those extraordinary proceedings, that her sister states had also 'yielded their right to keep troops, or ships of war, in time of peace,' and that their hands were tied, by their obligations to that Union, from pursuing that course to obtain redress for indignities offered to themselves, and wrongs done to their citizens, which is open to all states and nations? Such a suggestion would seem naturally to present itself to the people of a brave and high-minded state.

What course it becomes Massachusetts to pursue under the circumstances of this case will be for the Legislature to decide. I have no doubt she will, with firmness and dignity, maintain all her constitutional rights, and whilst she holds herself bound to respect the rights of her sister states, and to discharge towards them and the Union all her obligations, she will claim from them the fulfilment of all their obligations to her. In the unyielding pursuit of these objects, I am sure she will do nothing unworthy of herself, or derogatory to the character of the Confederacy of which she is a member.

The Resolutions of South Carolina and the letter of Mr. Hoar, being transmitted in the original, I respectfully request that they, together with this message, may be communicated by the Honorable House to the other branch of the Legislature.

GEO. N. BRIGGS.

Council Chamber, 6th January, 1845.

On motion of Mr. Wales of Boston, the message and accompanying documents were committed to Messrs. Wales, Page, of New Bedford, and Osgood of Northfield, to be joined, with instructions to cause the message to be printed, and to report what disposition shall be made of it and the documents accompanying it.

ERRATA. Some very bad errors marked in the proof-sheet of our last paper, were left uncorrected. In all the copies, in the article on Mr. Brownson's Review, near the close of the third paragraph, it should be said of Maitland's Dark Ages, that it *rectifies*, not *verifies*, many calumnies against the Roman Church. In some copies of the paper, instead of Alexander IV., (eighth paragraph) read Alexander VI.; and near the close of the second paragraph, instead of '*truthful* vein of materials,' read '*fruitful*,' &c. Some few copies are free of the last two errors here stated, but the whole of the last week's issue is sadly disfigured by the first, which entirely misstates the character of Maitland's book.

HONEING RAZORS. We notice that soap and water has been highly recommended (in place of oil) to be used upon hones in setting razors and other steel instruments. It is some years back that the trials of it were first made in England, but from the certificates given of its superior cleanliness and efficiency, it would seem desirable that it should be generally adopted.

THANKSGIVING. Thursday last, Jan. 9, was observed in South Carolina, as a day of Thanksgiving and Praise.

The Governor of New Hampshire has appointed the 17th of April for the annual Fast in that State.

☞ The officers of the Meadville Theological School gratefully acknowledge the receipt of one hundred dollars, for the benefit of the school, from the Society in Taunton, under the pastoral care of Rev. Mr. Brigham. 'The Lord loveth the cheerful giver.' j18

☞ The Committee appointed to solict subscriptions for the erection of a monument to Rev. Dr. Tuckerman, would acknowledge the receipt, through the hands of Rev. Mr. Huntington, of this city, of fifty dollars, from 'a friend of the ministry to the Poor.'

Boston, Jan. 15, 1845.

☞ NOTICE. The Massachusetts Society for the Abolition of Capital Punishment, will hold a Convention in Hall No 1, under the Marlboro' Chapel, on Tuesday, Jan 21st, commencing at 10 A. M.

Robert Rantoul, Jr., Rev John Pierpont, and Wendell Phillips are expected to address the meeting.

CHS. SPEAR, Sec'y. j18

☞ TEMPERANCE.—REV. E. H. CHAPIN. This eloquent advocate of the cause of Total Abstinence will give an Address on Sabbath evening, at the Tremont Temple. There will be excellent Music on the occasion.

MOSES GRANT, Pres. B. T. A. Soc'y.

F. R. WOODWARD, Sec'y. j18

☞ NOTICE. A meeting of the citizens of Middlesex County, without distinction of party or sect, is to be held at Concord, on Friday, the 24th inst., at 10 A. M. for the purpose of considering the outrage committed by the State of South Carolina, upon the Hon. Samuel Hoar, and upon the Commonwealth of Massachusetts, in his person.

Also, to take such measures as may be deemed expedient to prevent the annexation of Texas.

A general attendance is earnestly requested.

Jan. 18, 1845.

☞ TEACHERS' SOCIAL UNION. Its next meeting will be held at the new vestry under the Bulfinch Street Church, (entrance to vestry from Bulfinch Place) on Monday evening, the 20th inst., at 7 o'clock.

QUESTION. 'What are the causes, and what the remedies of the existing indifference on the part of many in the community, to the institutions of religion in general, and especially to Sunday Schools?'

ARTEMAS CARTER, Sec'y.

Boston, Jan. 18, 1845.

MARRIAGES.

In this city, by the Rev. Mr. Lothrop, Mr. Francis Davidson to Miss Isabella Hale.

In Plymouth, on Sunday evening last, by the Rev. Dr. Kendall, Mr Heman Churchill to Miss Almira Holmes, all of Plymouth.

In Holliston, 8th ult, by the Rev Mr Damon, Mr Everett Smith to Miss Adeline, daughter of Appleton Bridges, all of H.

In Freetown, 22d ult, by Jos. B. Weaver, Esq., Mr James Pierce to Miss Mary Ann M. Haskell, all of F.

In East Bridgewater, by Rev Mr Whitman, Mr Micah Everett Francis of Garrettsville, Ohio, to Miss Harriet M. Brown, daughter of B. Brown, Esq.

In Warwick, 7th inst, by Rev Mr Smith, Mr Nathaniel E. Stevens to Miss Elizabeth Jones, both of W.

In Albany, 4th inst, by Rev H. F. Harrington, Mr A. Franklin Edwards to Miss Rebecca S. Foster, both of Beverly, Mass.

In Baltimore, Dec 10, by Rev D. E. Reese, Mr Enoch Pratt Holden, (son of the late Edward Holden, Esq. of Dorchester,) to Miss E. J. Izams, all of Baltimore.

DEATHS.

In Charlestown, 12th inst, John Augustine, son of Mr John Hurd, 20 yrs.

In Waltham, 5th inst, James W Hobbs, son of Dr E Hobbs, and member of the Junior Class in Harvard College, 18.

In West Camboidge, Nov. 3d, Mary Ann Stearns; Dec. 27th, Lavina C Stearns, daughters of Leonard Stearns.

In Hollisson, on the 7th instant, Mr Martin Cutler, aged 71. Mr Cutler was one of the old standards of Holliston, his native town, where he has left numerous relations to lament his loss. He was a free and cheerful companion, and left the reputation of an honest farmer.

In Wayland, on the 8th inst, Elmira Merriam, aged 36.

In Newbury, (Belleville) Sarah Elizabeth Moody, 9.

In Haverhill, very suddenly, Ann H., wife of Gilman Parker, Esq. 29.

In Middleboro', Four Corners, 31st ult. Mrs Mary, wife of Maj Ethan Earle, and daughter of Levi Pierce, Esq. of M.

In Assonnet Village, Freetown, 6th inst, Ebenezer Pierce, Esq. in his 76th year.

In Freetown, on Sunday, 29th ult, Mrs Nabby, wife of Mr Jonathan W. Dean.

In Canterbury, 21st ult, Nathaniel Sleeper, a member and one of the founders of the United Society of Shakers, 91.

In Gilmanton, NH, 1st inst, Mrs Rebekah S., wife of B. Emerson, Esq. and daughter of the late Rev Isaac Story of Marblehead.

In Charlestown, N. H., 22d ult, by Rev O. H. Tillotson, Mr. James Caldwell, of Lunenburgh, Mass, to Miss Anne R Pierce, of C.

In New York, Jan 2d, Mr Francis Whitney, 56, of the firm of Whitney & Wheelock, and formerly a merchant in Boston; Jan 5, William Ellery Channing, youngest son of John L and Mary D Jewett, 2 yrs 1 month and 12 days.

In Halifax, NS, 26th ult, Stephen W Deblois, Esq. one of the oldest merchants of that city, universally regretted.

PREMIUM TO SUBSCRIBERS. The Strife of Genius, a new game, and acknowledged to be one of the best of the season, or the Race of Improvement, the best game published for children, will be given to all who may subscribe at our store for any $3 or $5 periodical, paying in advance.

CROSBY & NICHOLS, Periodical Agents, 118 Washington street. j18

WELLS' PRACTICAL DISCOURSES. Practical Discourses by George Wadsworth Wells, late Pastor of the Unitarian Church in Groton, compiled by Messrs Lothrop and Bartoll, with a Memoir by the latter of 64 pages, the whole constituting a volume of 290 pages, 16mo, price 50 cents.

Subscribers and individuals wishing copies are requested to call soon as only a few copies remain, the edition being small. Recently published by CROSBY & NICHOLS, 118 Washington st. j18

LITTELL'S LIVING AGE, No 36, for January 18.

—CONTENTS—

Samuel Rogers: Scientific Meeting at York: The Purloined Letter: Emerson's Essays, 2d series: Falconer on the Boundary Question: Southey's Life of Dr Bell: Sam Slick in England: A Lounge in the Landes: The Milkman of Walworth: Voices from the Deep: The Duellist's Vow: Politics of the New Testament: Reading Aloud in Workshops: Poetry: Scraps.

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'Autumn Flowers,' containing the poems of the celebrated Caroline Bowles, afterwards Mrs Southey.

'A Love Gift for 1845,' a selection from the amatory writings of the most eminent poets. We predict for this volume much favor and an extended patronage. j18

WEBSTER'S AMERICAN DICTIONARY—2 vols, royal 8vo. Price reduced to $10,50.

The above is Webster's Dictionary, without abridgement, containing the whole vocabulary of the Quarto edition, with corrections, improvements, and several thousand additional words—to which is added, in the present edition, a supplement of several thousand words prepared by the author, and first published in 1843, since his decease.

BRITISH NOTICES.

The following is an extract from the Liverpool Mercury, of May 29th:

By far the best English Dictionary—indeed the only one to which appeal can now be made as an authority—is Webster's; an American publication, republished in London, in two quarto volumes.

JAMES MARTINEAU.

The American Dictionary of Dr Webster is as great an improvement on Johnson's Dictionary, as the latter was on those of his predecessors.

Professor JAMIESON, of Edinburgh.

It will supersede every other book in the same department of letters. [Cambridge Independent Press.

[From Heman Humphrey, D.D., Pres. of Amherst College.]

Dr. Webster's American Dictionary of the English Language is an honor to the country which gave him birth—to the age and to the language which it so admirably traces up to its etymological sources—so skilfully analyzes, and so happily explains.

[From Rev Dr Wayland, President of Brown University, Providence, R. I.]

I have always considered Dr Webster's works in Lexicography as surpassed in fullness and accuracy by none in our language.

We regard it as a great improvement on all the works which have preceded it. The *etymological* department throws new and striking light on the history of language; the *vocabulary* is enlarged by the addition of many thousand words, comprising the technical words and the arts; words not found in any other dictionaries, and many of them the words for the precise meaning of which the general reader is most frequently at a loss;—the *orthography* of several classes of words, instead of following cumbrous and obsolete modes of spelling, is conformed to the present usage of the best writers; and the *definitions* have a character of discrimination, copiousness, perspicuity, and accuracy, not found, we believe, in any other dictionary of the English language.

The foregoing commendation is signed by Jeremiah Day, S.T.D., LL.D., President of Yale College; Simeon Baldwin, late Judge of the Superior Court; David Daggett, LL.D., Professor of Law in Yale College, and Judge of the Superior Court, Benjamin Silliman, M.D. LL.D., Professor of Chemistry, &c., Yale College; Rev Nathaniel W. Taylor, S

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 12.

WINTER EMBLEMATICAL OF OLD AGE.

TUNE—'*Germany, or Worms.*'

Barren winter, cold and dreary,
Nature binds in icy chains;
Sunbeams now, as if grown weary,
Warm no more the desert plains.

Touching emblem! how affecting,
Man, of thy declining age,
When, no vernal change expecting,
Thee no cheering cares engage!

What shall warm thy snowy season?
Renovate thy withered powers?
Give new life and light to reason?
Bring again thy youthful hours?

Nay; from ruin what can save thee?
Save the wreck that now remains?
He, who youth and manhood gave thee;
Who thy feeble age sustains.

Didst thou early seek protection,
Where Almighty Power resides?
Early yield to his direction,
Who the course of nature guides?

Calmly, then, all changes meeting,
Thou may'st close thy year in peace;
Give to death a cheerful greeting,
Who will lead to eternal bliss.

There the tree of life will flourish,
Where no frosty seasons blight,
Bearing fruit divine, to nourish
Souls immortal, sons of light. S. W.

DEATH OF A FRIEND.

BY F. G. HALLECK.

Green be the turf above thee,
Friend of my better days!
None knew thee but to love thee,
None named thee but to praise.

Tears fell, when thou wert dying,
From eyes unused to weep,
And long, where thou art lying,
Will tears the cold turf steep.

When hearts, whose truth was proven,
Like thine, are laid in earth,
There should a wreath be woven
To tell the world their worth.

And I who woke each morrow
To clasp thy hand in mine,
Who shared thy joy and sorrow,
Whose weal and woe were thine—

It should be mine to braid it
Around thy faded brow;
But I've in vain essayed it,
And I feel I cannot now.

While memory bids me weep thee,
Nor thoughts, nor words are free,
The grief is fixed too deeply
That mourns a friend like thee.

THE HOUR GLASS.

Mark the golden grains that pass,
Brightly through this crystal glass;
Measuring by their ceaseless fall,
Heaven's most precious gift of all;
Pauseless till the sand be done,
See the silent current run,
Till its inward treasures shed
When another hour is fled.
Its task performed—its travail past,
Like mortal man it rests at last;
Yet let some hand invert its frame,
And all its powers return the same;
For all the golden grains remain,
To work their little hour again.
But who shall turn the glass for man,
From which the golden current ran;
Collect again the precious sand
Which Time has scatter'd with his hand;
Bring back life's stream with vital power,
And bid it run ANOTHER HOUR!
A thousand years of toil were vain,
To gather up one single grain!

[Christian Mother's Magazine.

MISCELLANEOUS.

DOCUMENTS ACCOMPANYING THE MESSAGE OF HIS EXCELLENCY GOVERNOR BRIGGS, IN RELATION TO THE STATE OF SOUTH CAROLINA.

STATEMENT OF HON. SAMUEL HOAR.

The Agent of the State of Massachusetts to South Carolina.

Sir—I transmit to you, to be presented to the Governor of the Commonwealth, the following account of my proceedings, in my agency in Charleston, S. C. under the resolves of the Legislature of Massachusetts, of March 24th, 1843, and March 16th, 1844.

I arrived in Charleston about six o'clock on the morning of the 28th of November. In the course of the forenoon of the same day, in pursuance of instructions from His Excellency the Governor, I addressed a letter to the Governor of South Carolina, of which the following is a copy:

'CHARLESTON, 28th Nov. 1844.

Sir:—Your Excellency is already informed of remonstrances made by the Commonwealth of Massachusetts, against the arrest and imprisonment of her citizens in South Carolina, against whom the commission of no crime is alleged.—The Legislature of Massachusetts has recently passed a resolve authorising the Governor of the State to appoint an Agent 'for the purpose of collecting and transmitting accurate information respecting the number and the names of citizens of Massachusetts, who have heretofore been, or may be, during the period of the engagement of the Agent, imprisoned without the allegation of any crime.' The agent is also authorised to bring and prosecute one or more suits, in behalf of any citizen that may be so imprisoned, at the expense of Massachusetts, for the purpose of having the legality of such imprisonment tried and determined in the Supreme Court of the United States.

'The Governor of Massachusetts has appointed me an Agent of that State to execute the purposes above mentioned and I arrived in this city this morning for that purpose.

'I do not know that your Excellency will consider it proper in any way to notice this subject, yet propriety seemed to require this communication.

'With great respect

'Your Excellency's obd't servt,

'SAMUEL HOAR.

'His Excellency J. H. HAMMOND,
Governor of South Carolina.'

On the next morning, which was Friday, I called on Mr. Eggleston, the gentleman who had received before me an appointment to this agency by the Governor of Massachusetts, and requested him to introduce me to the Mayor of the city of Charleston. This I did for the purpose of procuring access to the records of orders on sentences to imprisonment of our colored seamen, or other citizens. Mr. Eggleston readily acceded to my request, but observed that, in his opinion, it would be best that he should first see the Mayor and explain to him my purposes, before I should go to his office to be introduced to him. To this I assented, and he left me in his office to await his return. He was absent a considerable time, and on his return he informed me that the Mayor was at Columbia, where the Legislature was in session; that he had been conversing with the gentleman who temporarily discharged the duties of Mayor, and that they both concluded it would be best for me to await the return of the Mayor, before attempting to do anything relating to the business on which I was sent. I accordingly passed the remainder of the time, the Mayor not having returned, awaiting his arrival, till Monday afternoon, without meeting any occurrence worth relating.

On the afternoon of Monday I was informed that Governor Hammond had communicated my letter to the Legislature at Columbia, and that it had raised a great commotion. After conversing some time on the subject I walked out from my lodgings some distance, and on returning, at dark, I met at the hotel where I lodged three gentlemen, standing in the piazza near the door. As soon as I ascended the steps one of them stepped forward and said, 'Is your name Hoar, sir?' I answered yes. He then said, 'I am the sheriff of Charleston District, and I have some business with you, sir.' This he uttered with great warmth and earnestness. He then introduced to me one of the other gentlemen as the acting Mayor of the city and one of the aldermen, and the other as another alderman. I invited them to walk up into a common sitting room of the house.'

When seated, the sheriff inquired of me what my business was in Charleston. I answered that I had communicated my business to the Governor of South Carolina, and stated to him in substance what my business was. He then said 'it is suspected that you are an abolitionist, and have come here to accomplish some of their measures. I hesitated a little, doubting whether it would be proper to say whether I was an abolitionist or not, but soon concluded that I would endeavor to remove all pretences of that kind, and informed him that I was no abolitionist, that I had been for many years a member of the colonization society, between whom and the abolitionists there was not much harmony. He then said 'some suspect that this is all a hoax; you have sent no credentials.' This was true. Not having any negotiations with the Governor, I had not thought it necessary to send to him a copy of my commission. I answered that I had supposed the Governor would take my word for the facts I had stated to him, but that I had a commission from the Governor of Massachusetts, which I was willing to exhibit to any one who desired to see it. He desired to see it, and I went to my room, brought and delivered it to him. I am uncertain whether I offered to let him take a copy of it, or whether he first requested permission to take a copy, but I gave permission to have made a copy of the commission and of the resolves of the Legislature, on which it was founded. He then said, 'it is considered a great insult on South Carolina by Massachusetts, to send an agent here on such business. This city is highly incensed. 'You are in great danger, and you had better leave the city as soon as possible.'—I answered, that I had been sent there by the Government of Massachusetts on lawful business, and that I could not leave the city until I had at least attempted to perform that business. He then produced a letter, which he said he had received from the Attorney General of that State, and read to me a part of it, in which the writer urged the avoidance of a resort to *lynching*, saying that it would disgrace the city, and adding that he did not know on whom he could call with more propriety than on the sheriff to prevent this process. After reading this part of the letter, he said it was unnecessary to read the rest; that he should endeavor, at the hazard of his life, to defend me, but he added, either that he doubted whether he could do it, or that he did not think he could do it. He repeated several times and with great earnestness that the citizens regarded my mission as a great insult from Massachusetts; that they were in a state of great excitement, and that, as a friend, he would advise me, as the only means of safety, to leave the city as soon as possible. I gave him substantially the same answer as above stated, and after one of the Aldermen had offered to give me a receipt for the papers, if I desired it, which I told him was unnecessary, they left me, saying the papers should be returned by nine o'clock the next morning.

On Tuesday morning I waited at my lodgings until about ten o'clock, and not hearing from the Sheriff, I walked out, and soon met him on horseback, coming, as he said, to return my papers. After delivering them to me, he repeated the remarks he had made on the preceding evening, on the danger I incurred by remaining in the city. After stating in strong terms and in an earnest manner the excited state of the city, and my danger, he said, What do you expect? You can never get a verdict, and if you should, the Marshal would need all the troops of the United States to enforce the judgment. I answered, that that was not my business; that my business was, if I could, to procure a judgment. We then separated, and I returned to my lodgings.

In the course of the forenoon four or five gentlemen called on me as friends, professing, and I have no doubt truly, to disapprove of the threatened violence of the citizens, but confirming what the Sheriff had told me respecting the commotion in the city. They informed me of the various plans in agitation for ridding the city of my presence. The mildest and most lenient measure which they mentioned was, that I should be taken, carried on board one of the New York packets, and sent to New York. I told them that if that was the manner in which I was to be disposed of, I should prefer being sent by the Wilmington boat and the land route by which I had come to the city, but that I could not voluntarily leave the city until I had performed the business on which I was sent. Their statements did not materially differ in any thing else, from those made by the Sheriff.

In the evening of the same day, a gentleman to whom I had received a letter of introduction from a friend in Boston, called on me and said that the Sheriff had offered, if I would leave the city, that he would, to use his expression, agree a case, to be submitted to the Circuit Court of the United States first, and then carried to the Supreme Court for final decision. I told him that I would do it; that I had no desire to remain in the city after my business should be accomplished, and the Sheriff having before informed me that he had then no citizen of Massachusetts in his custody, I observed that if we could agree on a statement of facts, it would very much expedite my departure.

I had procured in Boston a number of the names of colored seamen, who had been taken out of Massachusetts vessels at Charleston, and there imprisoned under the law in question, in the name of either of two of whom I felt authorized to commence a suit. It was agreed between my informant and me, that I should meet a number of gentlemen at the Sheriff's office, the next morning at nine o'clock, for the purpose of attempting to make this arrangement. At about nine o'clock the next morning, which was Wednesday, I accordingly went to the Sheriff's office, but found neither the Sheriff nor any other of the gentlemen mentioned there. I was informed by one of the Sheriff's clerks that he had stepped out on some business, but would probably return in a few minutes. I waited probably half or three quarters of an hour, and he not returning, I was about to leave the office, and the clerk said that if I would name an hour when I would be there, he would inform the Sheriff, and he probably would then me. I named 12 o'clock, and at that time returning to the office and there found the Sheriff. On stating to him the arrangement which was made on the preceding evening, he said that the gentleman had represented correctly his proposal, but that on further reflection and consultation he must retract the offer; that he might by that course thwart the purposes of the State; and beside, that he had not been long in office, and he did not know that there was any case which would properly present the question to be tried; but however that might be, he could not execute the agreement. At this meeting he informed me that Governor Hammond had given some assurances at Columbia, which removed all personal objections to me, but repeated, in substance, what he had before said of the insult by Massachusetts, in sending any person there on such business, and their determination to rid themselves of me by some means.

On leaving the Sheriff's office I was going to a house more distant from my lodgings than the office. When I had proceeded not more than one or two rods from the door, a man, decently dressed and of middle age, with a cane or a club grasped firmly in his hand, came up to me and said, 'Is your name Hoar?' I answered 'Yes.' He then said, 'You had better be travelling, and the sooner the better for you, I can tell you; if you stay here until to-morrow morning you will feel something you will not like, I'am thinking.' He did not strike, nor offer to strike, but his manner was even more insolent than his language. I made no reply, but walked on to the place for which I had started. On my return by the office, a short time after, I did not see this man. A number of young men were assembled on the opposite corner of the street, by whom I passed without any molestation.

About two or half-past two o'clock on the same day, Dr. Whitredge, to whom I had been introduced by a friend of his in Boston, with whom I had conversed several times, and who, when the excitement first commenced, had said he did not think the citizens would proceed to acts of violence, called on me at my lodgings. This gentleman, not yet an old man, had been in the army during nearly the whole of the late war with England, and for some time after its close; now, as I was informed, at the head of his profession as a physician in the city, and sustaining as high and pure a character as any man in Charleston. I mention his character and standing to show the ground of confidence in him. He requested me to go where we might be by ourselves, and seemed anxious lest we should be overheard. When by ourselves, I observed that he was much agitated. He once or twice attempted to speak, but failed, and averted his face from me. When he did speak, he said that he felt unutterable mortification in making the communication which he felt bound to make to me; that a state of things actually existed which he had not thought possible in Charleston; that he had been round in different parts of the city, and had just then come from the City Council; that my danger was not only great but imminent; that the people were assembled and assembling in groups; that nothing seemed wanting but some one to say 'Now is your time!' to bring on the attack; that he thought it probable, should I start soon, that I might get safely out of the city. He informed me where I could procure a carriage, and go to his plantation, about twenty miles from the city, where his family then were, where he said I should be hospitably received, and where I might remain until I could fix on further measures. He said that the roads were muddy: that I could not arrive at his house before dark, and mentioned a tavern where he thought I might lodge in safety that night, and proceed on my journey in the morning. He added, that if I desired it, he would accompany me. It occurred to me, that my daughter, who had accompanied me, though in the same house, was fortunately lodged in a room quite remote from mine, and in the vicinity of a number of women; that no odium had been excited toward her, and that she probably would be as safe as the other women in the house. After a moment's reflection, I answered Dr. Whitredge, that if I should then leave the city, I could not afterward return to it; that to return after thus leaving it, would place me in a worse situation than was the present; that I should not know where to go from his house; for, should I run away from duty, I should be ashamed to return to Massachusetts; that I must decline the acceptance of his kind offer, and that whatever might happen, I must abide the event. He did not urge me to change my determination, but, after a little more conversation, left me.

I expected the attack during the following night. One gentleman, unsolicited, assured me that he would make common cause, and take his chance with me. The night passed without any riotous proceeding about the house. I did not then know what prevented the outbreak, but afterward understood that it was by the spread of the information that the conductors of the affair had resolved on the milder measure of removing me to the boat.

On Thursday I told a friend, with whom I often conversed, of the assailant on me near the Sheriff's office; and described to him, as well I could, the person of the assailant. He told me he believed the assailant to be one of the Sheriff's officers.

About noon, on Thursday, three men, Mr. Rose, the president of one of the Charleston banks, Mr. Mazyck and Mr. Magrath, the two last lawyers in the city, called at my lodgings. I had not seen either of them before. They told me their names, and said they had come to see if they could induce me to leave the city. I answered them, as I had before answered the sheriff and others, who had made a similar proposal. They entered into an argument to convice me that, as the state of things then was in the city, I ought to depart from it. I answered them as well as I was able, stating the lawful nature of my business, and the necessity I was under of endeavoring to perform it. After perhaps half an hour spent in conversation, Mr. Rose said that a number of gentlemen would call on me about two o'clock, and either *conduct* me or *escort* me to the boat. I am uncertain which expression he used. I told him I was well aware that fighting, on my part, would be foolish; that I should attempt nothing of that kind; that I was too old to run; and that they would find me there, to be disposed of as they should think proper. They said that I should have time to prepare for my departure, as the boat would not leave Charleston till about three o'clock. When they were about to leave the room, I told them I had a daughter with me. Mr. Rose answered, 'It is that which creates or created our embarrassment.' They left me at about one o'clock.

These men used no violent or harsh language. Their style and demeanor were gentlemanly.

But they indicated that their purpose was determined.

My daughter and I then prepared for our departure, and awaited the arrival of those who were to remove me till two o'clock, and till three o'clock, but no one came. I did not then know the reason of this; but learned, before night, that an accident had prevented the arrival of the boat at the usual hour. She did arrive and depart, however, before dark; but I heard nothing more, that day, from my morning visiters.

In the evening of Thursday, the sheriff called on me. I was sitting in a common parlor, where there were several others, and supposing that he had some special business with me, I arose to attend him to some more private apartment. On observing this he said, 'I have no special business with you, I merely called to see you,' or something of that kind. We then sat down and conversed a few minutes on some common subject. He then said 'the city is now quiet, and I am going to leave it in the morning.' I then related to him the occurrence at the door of his office. 'Oh,' said he, 'an officer of mine witnessed the transaction, immediately informed me of it, and I went out.' He probably might have gone out, but I did not see him. I inquired of the sheriff the name of the man who made the assault. He said it was not best to expose him, and declined giving me his name. He then left me, and I have not since seen him.

On Friday, about noon, Dr. Whitredge called on me and informed me that the keeper of the hotel, where I lodged, had presented to the city government a request that they would take measures to remove me from his house, to preserve it from the impending danger. He had never requested me to leave his house, nor in any way intimated to me such a desire. That he should not wish to have his house subjected to the management of a mob could be easily understood; but why he should apply to the city government to remove me, without mentioning the subject to me, I do not know.

This presented to me a subject of some difficulty. That I could not stay longer in that house was quite certain. I believed that there were two gentlemen, either of whom would receive me into his house, should I request it. But whether I ought to ask it, or even to accept the offer if made, appeared to me by no means certain. Should I enter any private house to reside there, it would be in more danger than the hotel where I was; and that it would expel all the females and children from the house, and subject the owner, should he remain there, to equal danger with myself, seemed to be necessary consequences.

I had not settled this question with myself, or determined what course I should pursue, when a waiter informed me, that some gentlemen wished to see me in the hall below. I went down into the hall and found there Mr. Rose and his associates, surrounded by a considerable number of men in the hall, and an assembly about the door, in the piazza, and on the side of the street. There were a number of carriages, I know not how many, standing by the house. Mr. Rose announced the purpose for which he had come, to conduct me to the boat.

On the preceding evening, a gentleman informed me that a story was in circulation in the city, that I had consented to leave the city. I told him there was not the least foundation in truth for the report. He said he had so understood before, and had told his informant that he did not believe it. I told him that I should prevent any misunderstanding on that point.

As soon as Mr. Rose had mentioned the purpose for which they had come, I mentioned the information I had received, and added that I should put that matter beyond doubt; that I had given no such consent, and that if I left the city, it would be because I *must*, not because I *would*. Mr. Rose answered, if this were so there was a misunderstanding; that he had understood that for the sake of *preserving* the peace of the city, or of *restoring* the peace of the city, I am uncertain which, I had consented to leave it; that *he* or that *they* had no power to order me away; that all they could do was to point out to me, or warn me of, what would follow should I not go. I then repeated to him with precision the language I used to him, as stated above, viz., that I was well aware that fighting on my part would be foolish; that I should attempt nothing of that kind; that I was too old to run, and that they would therefore find me there, to be disposed of as they should think proper. This was the only language I had used, from which such an inference could be drawn. He did not deny, that I had stated the conversation correctly, nor did he say that I used any other expression which had led him to his conclusion, but said he did understand that I had consented to leave the city.

As soon as he had done speaking, or before, Mr. Eggleston, who had been appointed to this agency before me, and was standing between Mr. Rose and me, addressed me, saying, I ought then to go; that it was impossible for me to remain longer in the city; that I had done all that I could, with many more remarks of a similar purport. Mr. Chadwick, one of the gentlemen to whom I carried letters from Boston, followed Mr. Eggleston with remarks of similar import.

It seemed, then, that there was but one question for me to settle, which was, whether I should walk to a carriage, or be dragged to it. Unless I disregarded the statements of friends as well as foes, and also the preparation which I then saw about me, this, I must conclude, was the only alternative. I could perceive no use to any State, cause or person, in choosing the latter, and I then, and for the first time, said that I would go. I stepped to the bar a few feet from me, settled a small bill for board, which remained unpaid; one of the men present pointed out the carriage into which I was to enter; my daughter was called down stairs, we entered the carriage, and a moment after, either the man who pointed out the carriage, or some one else in the crowd, ordered the driver to drive on. We proceeded to the boat without any tumult or farther abuse.

After arriving at the boat, a gentleman from Philadelphia, who witnessed the transaction, offered to point out to me a man, whose name he said was Vincent, and who he said he believed had some agency in the management of the line of boats between Charleston and Wilmington, whom he heard in the crowd announce himself as a leader of a tar and feather gang, to have been called to the service of the city on the occasion.

I did not then and do not now suppose that the company who visited me on Tuesday noon, or the assembly at the hotel on Friday, intended to employ tar and feathers, brick bats, clubs, or any other violence, dangerous to lives or limbs. Indeed, nearly all danger of any thing more than the indignity of the application of so much force as should be necessary to place me in the boat, had passed over when the managers of the affair had finally resolved on this mode of removing me.

This, sir, I believe is as exact a narative of the material facts in this case, as I am able to give. In relating the several conversations which I had with different persons, I may not, and probably have not, always used their precise words. It would not have been easy to have recorded the transactions as they passed, and I have written this account since I returned to Massachusetts. I believe, however, that I have stated all the material facts substantially as they occurred.

It would be improper for me, in this report, to make many remarks on the relation which now exists between the several States of the Union, especially between Massachusetts and South Carolina. This report of facts, submitted for the use of his Excellency the Governor, would be an improper place for commentary. Besides, I may well be suspected of entertaining some feelings towards the latter State, which were there no other reason, would deprive remarks of mine of a claim to much regard.

Some questions, however, of a grave character force themselves on the mind. Has the constitution of the United States the least practical validity or binding force in South Carolina, excepting where she thinks its operation favorable to her? She prohibits the trial of an action in the tribunals established under the constitution for determining such cases, in which a citizen of Massachusetts complains that a citizen of South Carolina has done him an injury; saying that she has herself already tried that cause and decided against the plaintiff. She prohibits, not only by her mobs, but by her Legislature, the residence of a free white citizen of Massachusetts within the limits of South Carolina, whenever she thinks his presence there inconsistent with her policy. Are the other States of the Union to be regarded as the conquered provinces of South Carolina?

But, I forbear. Those who are more competent than I am will consider these questions, and others growing out of them, and I trust, correctly decide them.

Respectfully submitted,
SAMUEL HOAR.

December 20, 1844.
JOHN G. PALFREY, D. D., LL. D.
Secretary of the Commonwealth.

LOVE OF COUNTRY. The Abbe de Lille relates of an Indian, who, amid the splendor of Paris, beholding a banana-tree in the "Jardin des Plantes," bathed it with tears, and seemed for a moment to be transported to his own land.

The Ethiopian imagines that God made his sands and deserts, while angels only were employed in forming the rest of the world.

The Maltese, insulated on a rock, distinguish their island by the appellation of "The Flower of the World."

The Javanese have such an affection for the place of their nativity, that no advantages can induce them, their agricultural tribes in particular, to quit the tombs of their fathers.

The Norwegians, proud of their barren summits, inscribe upon rix dollars; "Spirit, loyalty, valor, and whatever is honorable, let the whole world learn among the rocks of Norway."

There is a beautiful circumstance connected with agricultural emulation. In many of the pursuits of life, one man gets rich by making another man poor,—climbs the ladder by putting his feet on another man's shoulder; or he builds his own building out of the fragments of his neighbor's which he has undermined. This is often a crying injustice, and inflicts many bitter mortifications, or arouses vindictive and tiger passions. Emulation in agricultural improvement enkindles no such baleful fires. A man can make no improvements in husbandry, without at once extending the knowledge and advantage of them to others. The enlargement of the capacities of the soil and every increase of its productions, confer an immediate benefit upon the whole community.

INTERESTING TO ACCOUNTANTS AND WRITERS. It is said that when ink-marks on paper are erased, by scratching out, that a little rub of the spot with the edge of fresh indis rubber, will render it fit to receive a new mark without the ink spreading, and is better than pounce for that purpose.

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is still our Motto.

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GREENWOOD'S PSALMS AND HYMNS.—GJENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal Street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Societies and clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

ap27 tf

CHURCH SERVICE AND HYMN BOOK.—Published and for sale by BENJ. H. GREENE, 124 Washington street, the following Book:—

Service Book, for the use of the Church of the Disciples. Taken principally from the Old and New Testaments.

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The Christian Examiner for July 1844, speaking in praise of this Book, from which we select the following: 'We would then have the music, or singing, and liturgic services of the Church adapted to aid the devotion of the Congregation, to make the Congregation themselves, worshippers. Nothing else satisfies us.'

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